The Churchman

REV. WILLIAM WALTON, D. D., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Truth."
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NEW-YORK, SATURDAY, NOVEMBER 13, 1852.
AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m.
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 9
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" Emmanuel Church, ... 8 a. m. and on Fridays and Holy Days, ... 6 p. m.
Church of the Nativity, 9
Church of the Transfiguration, ½ to 9 a. m. 6 p. m.
Grace Church Brooklyn Heights, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ a. m.
On Festivals and Fasts, a *Second* Service at 5 p. m.

Calendar for November.

14 Twenty-third Sunday after Trinity.
21 Twenty-fourth Sunday after Trinity.
28 First Sunday in Advent.
30 St. Andrew.

DECEMBER.

5 Second Sunday in Advent.
12 Third Sunday in Advent.
15
17 } Ember Days.
18
19 Fourth Sunday in Advent.
21 St. Thomas, Apostle.
25 Christmas Day.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

Poetry.

For the Churchman.

Baptism.

Water, bubbling from the spring,
To the marvellous Font they bring;
Surpliced priest, in memory
Of the Red Cross on Calvary,
Traces on the tranquil wave,
The Sign that hath the power to save:
As summer breeze the waters—then
  The pleading prayer,
  Ripples the air;
And nave and aisle roll the Amen.

Forthwith the Holy Dove is sent,
To sanctify the element;
That, from sin hereditary—
Like Him, born of Virgin Mary—
May be washed clean each little child;
Because of Adam, born defiled;
In each child be hid the leaven,
  That shall impart
  To his new heart,
The Grace that cultivates for Heaven.

Three times the Mystic Flood is poured;
For Three compose the Name Adored;
Then on the forehead heavenly bright,
To certify an Inward Light,
In token of Regeneration;
Is signed the Sign of man's salvation—
A surety that the child hath Died;
  And from the wave,
  As from the grave,
Hath risen with Him—the Crucified.

Only have Faith, and thou shalt see,
From that Pierced Side on Calvary;
As from a never-failing fountain,
The water running down the mountain;
The Cross shall solve the mystery—
However dark and deep it be—
The Cross to Faithful ones makes Plain:
  Before it kneel:
  It will reveal,
How, when Baptized—we are born again.

A. M.

New Bedford, Massachusetts,
All Saints' Day, 1852.

Selected Matter

From the London Evening Journal of Oct. 18.

On Friday last, we gave ourselves the trouble of abridging, from a local journal, a report of a meeting which had been held at Plymouth, by a number "of the clergy and laymen of the Church of England," to take into consideration the proceedings at the recent investigation by the Bishop of Exeter, relative to the subject of confession. Into the theological part of the question then discussed we do not intend to enter; but we must beg to denounce the meeting for assuming to have been convoked, according to the speakers and their supporters, in honest zeal for the Church of England. So to regard their assembly was an insult to common-sense and honesty; for, whatever its other offences or advantages may have been, its Church of England character was merely simulated and false. With the exception of the clerical orators, and two tedious half-pay talkers who emptied the room, every one of the speakers has, on previous occasions, committed himself openly—many of them in print—to an attack on the Church of England for holding, in her Prayer-book and Formularies, the very doctrines which this meeting assumed that the same Church does not hold. The Stonehouse meeting was convoked to express the Plymouth horror of confession in any form, and to denounce Mr. Prynne for practicing, and the Bishop of Exeter for not forbidding, its use. The meeting, too, was summoned to consist exclusively of members of the Church of England—the doctrine and practice of that Church were denounced by the meeting, *because* they were NOT of the Church of England.—What we mean to prove is, that every one of the speakers, with the exceptions already specified, has, previously, in the strongest terms, asserted that confession is a doctrine of the Church of England, and contended that *because* it is a doctrine of the Church of England, the Church of England must be altered, her Prayer-book changed, and her doctrines and practices cut down to the Plymouth standard.

The speakers at Plymouth were three clergymen—Messrs. Hatchard, Nantes, and Greaves, two captains of engineers, a dissenting preacher—introduced as the most practical contradiction of the terms of the requisition, and as a pure and eminently characteristic specimen "of the clergy and laity of the Church of England"—and the following gentlemen:—"Mr. G. W. Soltau (chairman), Mr. J. N. Bennett, Dr. Soltau, Mr. R. P. Collier, Mr. Elworthy, Mr. Bellamy, Mr. Rundle. Nobody else spoke, and every one of these last speakers is an enrolled member of a society whose proclaimed object is, "strenuously to urge on the attention of the authorities, both Church and State, the present duty of a *renewed revision of the Liturgy*, and a reformation of the ecclesiastical laws, with a view to a removal therefrom of all ground and pretext for Romish doctrine and practice, and to a wider comprehension of Christians within the pale of the National Church." This society is called the "Plymouth Church Reform Association," and its object clearly is to cut down the Church of England to a dissenting type, and to eliminate from it everything of its present distinctive doctrine. This may or may not be a worthy purpose; but there can be no question that those who held it are thoroughly dissatisfied with the Church as it is, and that they have banded themselves together to get the Church altered to suit their views. Those views they will not, or cannot conscientiously perhaps, change, and so the avowed object of the association is to change the Church. What right people in this state of mind and feeling have to proclaim themselves champions of the Church as it is, and of its present doctrine, we leave to the decision of any honest Dissenter in England. These men hate, and detest, and malign the Church *as it is*; and yet they will not leave it. They cling to its nominal communion, and either vilify or explain away, in a non-natural sense, its admitted doctrines.

To the proof. The object of the Plymouth Church Association, which consists of eighty-six members, we have seen. We have said something of the moral right of any one of these eighty-six persons to represent or to defend the existing Church of England, and yet we find its president, its secretary, its treasurer, signing the requisition for this "Church of England" meeting, assembled expressly to vindicate *its* doctrines. We find the avowed authors of all the publications of the association, and some twelve or twenty of its members, also signing it. Yet more—there was not a single lay speaker, except the two captains, who is not a member of the association, and among the most prominent of these speakers are the authors of the tracts which that body has put forth. Now, be it remembered, the meeting was held, to use the language of its speakers, to settle the question:—"Was the confessional, or was it not, a portion of the practice of the Church of England?" The meeting settled that it was *not*. To this sentiment Messrs. Bennett, Soltau, and Bellamy, with many other members of the association, subscribed by vehement speeches and still more vehement gestures. What do these very people say in print? We take up "Revision of the Liturgy: a Lecture delivered in February, 1851, to the Members of the Church Reform Association, by J. N. Bennett, Esq."—the very Mr. Bennett who, as a Church of England man, moved the address to the Queen at the Stonehouse meeting, in which, in the strongest language, confession was denounced as actually, in any form, inconsistent with dutifulness to the Church of England. Mr. Bennett says, p. 50:—"The exhortation to private, that is, auricular, confession, still remains in the Prayer-book; and the object of such confession is expressly said to be to obtain absolution; for which this form .... is still retained in the office for the Visitation of the Sick, in which it has always stood, whilst it is the only form, known to the Church, applicable to private confession. No doubt, therefore, can remain as to, at least, the regularity of its general use by the clergy.... This doctrine of auricular confession, as we cannot deny the Church of England .... holds it, must be reformed."

So Mr. Bellamy, another prominent speaker at this meeting, in his "Lecture," p. 5, says:

"'The Prayer-book as it is,' has been turned into a dangerous weapon. .... It is because we would desire to see the Church of England .... above all, cleansed of superimposed anti-Protestant doctrines, both blasphemous and idolatrous, that we seek to erase from the Prayer-book such things as are opposed to the scriptural nature of Christian worship, and contrary to 'the faith once delivered to the saints.' .... We must call for the completion of that Reformation, which our forefathers began. They have left us work to do. .... Let us then not rest satisfied until the Priest be expunged from the Rubric."—P. 31. And still more explicitly, in "Occasional Paper, No. 2," which contains the general principles of the association, and the specific objects which they desire to be reformed—p. 27:—"With these facts before us, it is difficult to deny that the Tractarian system is a genuine growth of our own Church, as she speaks in her Liturgy. .... It is beyond doubt that the Prayer-book supplies the machinery for private confession to a priest, and judicial absolution from sin, to be put in use by all such ministers as may think fit to recommend them....to whole congregations. ....Thus it appears that....the *opus operatum* in baptism and in ordination, auricular confession, judicial absolution, and the priesthood of the Christian ministry, all directly opposed to the Bible....are tolerated by the Church, and taught by the letter of her legally-established Liturgy."—P. 28. And in the most direct terms in the first, and of course well-considered, paper issued by the association, we find—p. 10—"The time has therefore come....for a fifth revision of the Liturgy."

All this, surely, is explicit enough. We do not contest the right of these Plymouth Brethren being dissatisfied with the Prayer-book. But what we cannot understand is, that those gentlemen, who form an association and deliver lectures to show that certain doctrines *are* Church of England doctrines, should attend the late meeting, and make speeches whose sole purpose is to show that these very same doctrines *are not* Church of England doctrines. Nor is the distinction tenable that all that the meeting condemned was the practice of an individual clergyman, because Mr. Bennett and his fellow-lecturers, as we have seen, hold that *any* doctrine or practice of confession is contrary to Scripture and to truth; and, especially, that the Church of England doctrine is so bad that it must be reformed. The members of the Plymouth Church Reform Association will find it difficult to explain this palpable inconsistency.

A word remains to be said to the clergy who attended this meeting. We say nothing of Mr. Hatchard's taste and decency in bellowing out, to a room filled with a thousand persons, all the filthy and abominable details of the revolting obscenity contained in the evidence taken at the investigation. We say nothing of this person's charity in assuming, as his whole speech assumes it, even if the matter is one of disputed evidence only, a girl out of the streets of Plymouth must tell the truth, while a brother clergyman must commit perjury. On these points we say nothing; but we must allude to the relations of these Plymouth clergymen to the Plymouth Church Reform Association. The late meeting was an absolute identification of Messrs. Hatchard, Greaves, and Nantes with that body. It was their meeting. Nobody else spoke at it; except the two tedious captains. A more complete and absolute fusion it were impossible to conceive. Had these clergymen distinctly enrolled themselves in the association, they could not have asserted more pointedly that their only mode of resisting their Bishop, and of maintaining their own views, was by abandoning the Prayer-book. Mr. Hatchard shaking hands with the Dissenting preacher as he did, and surrounded by the authors of the Prayer-book-assaulting-Society, is a pretty decisive evidence of his right to represent the Church of England. Either, then, Messrs. Hatchard, Greaves, and Nantes know the views of the Plymouth Association, or they do not. If they know them, they have adopted them. If they do not know them, they have simply been made catspaws of by Messrs. Bennett, Soltau, and their associates. In other words, those Plymouth clergymen eat the bread of a Church, to use their own language, whose doctrines they disbelieve, and whose formularies they are striving to alter; or, they are so remarkably weak-headed and ignorant as to have been made the unconscious tools of a knot of clever Dissenters, who find it convenient to act Church of Englandism for a purpose.

From the English Churchman of Oct. 14.

If we may believe the testimony of the Hon. Member for Manchester, Mr. John Bright, it will be hardly necessary for us to waste any time in the consideration of Irish Canons. If there are no conversions going on in Ireland, then, clearly, the laws of the Irish Church, with respect to such conversions, are scarcely deserving any serious attention. Mr. Bright gravely assured a large party of Irishmen at Belfast, a few days ago, that, at the present time, the relative proportion of Romanists and Protestants in Ireland is "about as great" as at any time "during the last 200 years!" And this man is a member of the British Senate! This man professes to be so intimately acquainted with the internal condition of the Irish people, that he goes all the way to Belfast to advise them how to remedy their existing evils! Verily, Mr. John Bright, your ignorance, or your mendacity, is something remarkable, even in these days.

But to return to the Irish Canon of 1634. The practical difficulty in bringing that Canon to bear in the case of Popish recusants is the vast extent of the Irish parishes. Where parishes are so large as they commonly are in Ireland, a clergyman can hardly work efficiently in another parish; and experience shows, moreover, that he requires subordinate agents. We do not mean to say that this Canon has never been put in operation; but it has not been practicable to put it in *systematic* operation. Now, the difficulty in question is removed by the Society for Church Missions to the Roman Catholics in Ireland. This Society provides clergymen for this special work. The Bishop can license any clergyman in a particular parish, and can then employ him in adjoining parishes. It is not irregular for the Bishop to sanction the Missionary's working in the parish of a negligent man, or a man not qualified for this work; on the contrary, it is irregular for the Bishop *not* to do so.

But experience shows that subordinate agents are necessary in the work; readers to visit the house, and talk to the people, and bring them into communication with the clergyman; for this, too, the Canon provides:—"The Bishop shall use his best endeavor, ... by all good means he can devise," as well as by his general exertions. There have been instances of Bishops engaging in this work themselves. A memorable one was Usher, while Bishop of Meath. Finding that Romanists would not come to hear him in the Parish Churches, he preached to them in the market-houses, where they did come; and this Canon seems to have made it regular.

In fact, we may say, as a general rule, that in the case of conversions from Rome, whatever subordinate means have the Bishop's sanction are thereby made regular. The working of the Irish school of the Irish Society was regular when the Bishop sanctioned it, even though the parochial clergyman did not sanction it. The parochial clergyman can always have the direction of those Schools when he will; but, if he will not, the Bishop's sanction is enough; and we state, as a fact, that there has been no instance known of an Irish Bishop, in whose Diocese those schools worked, who did *not* wish to promote and extend them.

The practical effect of this relaxation of the Parochial system is an interesting and important subject of inquiry. Has it further weakened the parochial system, or has it tended to strengthen and restore it? Now, on this point, we gladly avail ourselves of the testimony of one, who has done eminent service to the cause of the Irish Church—one who certainly will not compromise his character as a vigorous upholder of sound Church principles, even though he ventures to uphold the working of the Irish Society. "In a rather extended experience," says Archdeacon Stopford, in a letter now lying before us, "I have invariably found it to have the latter effect. I know of no instance to the contrary; and, if I met with such an instance, I should expect to find it owing to gross carelessness in the parochial clergyman. The result in the Diocese of Tuam has been to restore the parochial system to vigor and activity, where it was little more than a name." Such appears to have been the result of the first systematic effort to carry out the Missionary system of Usher, Bramhall, and Bedell.

But our readers will be glad to have a further very interesting extract from the letter to which we just referred. "The result of the Irish Society's Schools," says the writer, whose name we are kindly permitted to use, "has always been the same. A remarkable instance is within my own knowledge in this Diocese. When those schools were first practically set to work, a Presbyterian Minister, living in this Diocese, asked for aid to establish some schools. The Committee of that Society were necessarily churchmen; but in this, and one or two other instances, they complied with the request, and made this man their agent;—this was in 1822. The schools flourished and extended; the direction of them came practically into the hands of the parochial clergy, though a Presbyterian was the agent. The agent himself came to the conviction that the Church must be the instrument for the conversion of the Romanists. Converts became numerous from reading the Scriptures, and they all came to the same conclusion; I do not think a single convert became a Presbyterian. In 1828, above eighty teachers and readers in that district presented an address to this Presbyterian Minister, stating their desire to become communicants in the Church, and asking him to make the arrangements with the clergy of the Church. He did as they asked, and himself received the communion with them in the Church of the parish in which his meeting-house stood. I only relate these facts historically. The Irish Society has long since ceased to employ any but churchmen as agents. I came to this Diocese in 1843. This Presbyterian Minister had then arrived at the conviction that it was in the Church he should seek to exercise his Ministry. Partly through my means, he was admitted to our Orders. He was appointed Assistant-Curate of that parish; a large portion of his Presbyterian congregation followed him to the parish church; the remainder presented an address to him assuring him of their undiminished respect and esteem. He was subsequently appointed, and still continues, Incumbent of that parish, and now possesses the respect and esteem of all the clergy of this Diocese."

Now, here is the result of a case in which, if in any, there might seem to have been danger to the Parochial system; and such has been the result, we have reason to believe, in every instance of relaxing the parochial system to promote the conversion of Romanists.

Now, we trust our readers will do us the justice to believe that we have not considered this subject without having a practical object. We think three conclusions may fairly be drawn from what we have said. In the first place, it is perfectly clear that a great work is going on in Ireland. We are not usually over sanguine. We would not willingly be so now, but we do believe that in "unhappy Ireland" the game of Papal domination is pretty nearly played out—that her prospects are, well-nigh day by day, steadily brightening. The recent conversions, to be numbered now by tens of thousands, are very strong proof of this; and the harvest is fast continuing to ripen. Mr. Seymour, the Vicar of Tuam, in a letter to Lord Derby, says—"I am now in constant communication, direct, and through my Scripture-readers, with many families, who are thoroughly convinced of the errors of Romanism, and who declare they would not continue one day within the pale of the Roman Catholic Church, if they were only guaranteed safety of life and security of property."

But we think it will follow, secondly, that we in England must not be over exact, as some have been, in judging of the progress of this work; we must not measure it too scrupulously by our own standard. It *may be* that, at present, more Bibles than Prayer Books have been circulated among the converts. The fact is, surely, scarcely an unnatural one, under the circumstances. It is sufficient for us to know that this great work is proceeding under Episcopal sanction—under clerical superintendence. We have no fear of the result. Let Churches be multiplied—let the voice of the Church be heard in her services, and we doubt not that the circulation of the Prayer Book will speedily follow as a necessary consequence.

But it will follow, thirdly, that, where the harvest is so abundant, the laborers ought to be abundant also, and this can only be by an adequate supply of funds. We have no hesitation, therefore, in commending the "Irish Society" to the support and sympathy of our readers. We know that a great deal of prejudice has prevailed in England with respect to that Society. We candidly admit that we have ourselves, to a certain extent, shared in this prejudice. But, when we see the Bishop of London advocating its claims, doubtless after actual experience in its practical working—when we read the testimony to that working, kindly supplied us by so thorough a churchman as the Archdeacon of Meath—we cannot refuse any longer to hail that Society as an engine, in God's hand, for the evangelization of Ireland, with respect to which English churchmen may well be content to sink their prejudices—may well be willing to extend, by warm and hearty support, the basis of its operation. To use, in conclusion, the eloquent language of Dr. Wordsworth, the text of whose Sermons on the Irish Church we should rejoice to see circulated in a cheap form—"We do not scruple to say that now, in the nineteenth century, after so many difficulties and afflictions, the Church of Ireland bears more tokens of vitality, and shows more signs of efficiency, than she has done for a thousand years. Her existence and her increased vigor, after so long and severe trials, declare that God is with her.—Therefore we are full of hope."

From the Episcopal Recorder.

Ecclesiastical Courts.

Concluded.

The Convention of 1852 met. A Committee was created "to make a full investigation of all the charges in the presentment."

It was moved to include all other charges. This was voted down. The Committee proceeded to its work, and the report is the monument of its industry.

We enter now on no criticism of its contents. It stands self-condemned by its parentage, its purpose, and its results.

The Convention reiterated the old pretexts in their resolutions.

The recital affirmed that the Convention had always been ready to investigate charges *duly* made and presented; yet no Convention had ever been found which avowed its willingness to enter on such an investigation.

It declared that the *paper signed by the three Bishops*, furnished the first and only occasion for that Convention to investigate charges against their Bishop; yet it requires a refined logic to discriminate between *the paper signed by the three Bishops, and the paper signed by the four laymen.*

They expressly claim the sole and exclusive right of *first* passing on the propriety of a presentment of their Bishop. *They*, therefore, have no right to attribute any peculiarity to the paper signed by the Bishops, distinguishing it from that signed by any other responsible persons.

They do not admit it to be a valid *presentment*—for if so, then the *case* is instituted, and nothing but a court can try it. They act on this theory, and call it, *not a presentment*, but a paper signed by three Bishops.

It is, therefore, the *paper* signed, on which they proceed; and they had a paper signed by the four laymen, and indeed authenticated by the Bishops also, before the Special Convention. It was not, therefore, the first occasion, on their own principles, on which they were called on to exercise their exclusive right of first investigation.

They cannot maintain that the Convention is only to act on the presentment by the Bishops; for that is not the purpose of the presentment mentioned in the canon. That presentment is to be—not the basis of a conventional inquisition—but the thing is to be tried.

The whole scheme, therefore, stands exposed.

The Convention now investigates because either investigation or trial is inevitable. The Convention embrace the former alternative, and try the last effort at escape from the dangers of a trial.

We are pointed "proudly" to the list of that Committee conducting the investigation.

We do not desire to diminish aught of that pride, but we shall not scruple to scrutinize the composition of that Committee, and its fitness for the duties with which it was charged.

We trust it will not be considered as impertinent, if we remark that, of the seven members of that Committee, the chairman, Mr. Ryall, was a zealous supporter of the accused in the Convention. He was Chairman of the Committee, appointed by Bishop Doane, to examine Mr. Germain's accounts, and was cognisant of, and did not disclose Mr. Germain's illegal transfer of the Episcopal fund to Bishop Doane, without security, which was one of the charges to be investigated; and he was chairman of a committee which reported contrary to the truth that the fund was secured. He was a trustee of the college, where his children had been educated.

Mr. Harker was a creditor of the Bishop, and so interested in sustaining the Bishop.

Mr. Potter was a judgment creditor, and a trustee of the college, and so having a like interest.

Mr. Whitney was a trustee of the college, and so having a like interest.

The names of the Committee had been put on papers, and circulated exactly as they were elected, before the assembling of the Convention.

Their investigation was wholly *ex-parte*, no notice having been given to the *Bishops* who, it was pretended, had given the only foundation for the investigation; but the Convention having actually voted down a resolution, proposing that such notice should be given.

As an attempt to discover the truth, it was necessarily a failure.

The material witnesses in support of the charges were not before them. Of thirty-eight named by Mr. Halsted, and all material and important, only five were examined, as appears from the report itself.

The remonstrance of the Committee describes the whole proceeding with singular accuracy, when, in deprecating a trial, it says: "The charges can only, at the most, *be backed by those who make them* under oath, and the testimony *on the part of the accused*, is already taken under oath, disproving, by witnesses as unimpeachable, and by dates, and facts, and circumstantial evidence which never lies, the charges which are made."

The only difference is, the Committee heard *one side*; the Court is asked to listen to *both sides*, and *weigh* the evidence.

Not only were the material witnesses for the prosecution *absent*, but there was no cross-examination of those called on the Bishop's side. No one was there to cross-examine them. They could cover up the fact in what cloud of generalities they might see fit. Yet, even *now* their evidence strengthens greatly the case to be made by the prosecution.

No one of the tests for eliciting truth was applied in the proceeding.

As an assurance of the truth of its findings, the report is utterly worthless.

The resolutions of the Convention, passed on the reception of the report, are as worthless as the evidence and findings of the report. They can, at best, only indicate the concurrence of the Convention in the opinion of the Committee; and the value of that opinion we have already exposed.

The third resolution, however, indicates the purpose to be served by the report.

To that resolution we owe this strange invasion of the independence and sanctity of the judicial functions of this Court—the gross insult put on your Episcopal prerogatives, and the humiliation of your dignity to the position of dependents on the will or the caprice of a Diocesan Convention, for the liberty to exercise the prerogative conferred by the canon, of trying one of your peers for crimes of deep malignity, however supported by irresistible evidence.

The third resolution directs the Committee to present a written representation of "the legal and canonical position and right of the Convention: and to urge the inquiry, whether it will be wise, or just, or for the peace of God's Church, to proceed further upon the charges laid before the Court."

This resolution presents, first, a claim of legal right; and, secondly, an appeal to your discretion.

1. The latter rests for its influence on the weight to be attributed to the body passing the resolutions, and making the representation.

The Committee, conscious of this, venture on a contrast between the number of the Convention and that of the three Bishops, and proudly rest on the elevated characters they ascribe to the Committee and to the Convention, as the guarantee of the fulness and fairness of the investigation.

When we turn to the records of the Convention, we are surprised to learn that, in a Diocese comprising sixty-four members, only about *thirty-seven* are entitled to a voice in the Convention.

That of these thirty-seven, only twenty-two voted on any resolution.

That the resolution now under consideration was carried by a vote of seventeen, less than a majority of all the clergy entitled to a vote in Convention.

That six of those who voted were missionaries, appointed by the Bishop whose guilt or innocence was in question; removable at his pleasure; depending on him for their vote and their daily bread; and so subject to his will that one was, upon another occasion, put on the list of missionaries, after he had been excluded from his seat, which he had claimed on other ground.

That four other voters were employees in the Bishop's college or school.

That Mr. Stubbs, another voter, was deeply implicated in one of the grossest charges against the Bishop.

Consequently, *half* the clergy in Convention cannot be considered as impartial triers of the matter to be investigated.

The vast majority of the impartial clergy are silent spectators of the scene in which they shrank from being actors. *Their* opinion is not before us.

Of the lay vote, we have not the means of so close an analysis.

But we are struck by the significant fact that, while there are fifty-nine parishes entitled to representation, only twenty-eight parishes were present by their delegates; and they, we presume, were chiefly parishes of the clergy who appeared; and that, of those twenty-eight, only nineteen voted in favor of the resolution.

How this analysis of the vote upon the resolution can be reconciled with the averments of the Committee, "that a large majority of the representatives of the clergy and laity of New Jersey have declared that such grave and momentous rights of the diocese are involved in this presentment as to demand that they be stated to your body," we submit to the consideration of this court.

It remains, that the vast majority of the laity of New Jersey are silent in this great appeal. *They* urge no interruption to the ordinary course of justice.

They who make this unheard-of claim are a small minority of both orders, speaking their devotion to the Bishop, rather than the opinion of an impartial and independent inquest.

The claim is, therefore, destitute of every element of strength.

To the character of a full and fair investigation of the matters charged against the Bishop, the proceeding of the Convention has no pretence of title.

To call it a trial, is a gross perversion of language. It has no one quality of a trial. Parties were not cited, witnesses were not confronted, pleas not entered, charges were not preferred, no judges were present; a committee sat in the presence of the Bishop and his council, sent for whom they pleased, made up their report, and returned it to the Convention. It concludes nothing. If *adverse*, it would only have been the ground on which the Convention might have made a presentment. But of itself, it would not have been even a presentment. Still less could it be considered a *judgment* concluding the merits, whether for or against the accused.

It is, therefore, no fair or full expression of the opinion of the clergy and laity of New Jersey.

It is no full or fair investigation of the matters laid to the Bishop's charge.

It is no trial, in form or in substance, of any one of the charges.

It is entitled to no weight whatever before this court, even were it regularly before it.

It is a gross invasion of the prerogatives of the court of Bishops; a glaring attempt to persuade or overawe them in the performance of their duty. They should repel it promptly and decisively.

2. But the committee are instructed to urge its legal effect.

We might well spare ourselves the trouble of replying on this point, till the Committee have up their own minds in what light they will themselves regard the resolutions of the Convention.

Their argument is one long series of misapplied names and misconceived principles. A brief exposition of the true nature of the proceedings of the Convention, and of the three Bishops as defined by the canon, the ultimate and only law of this court, will exempt us from the pursuing of the Committee through the labyrinth of their perplexities.

The policy of the jurisprudence of modern times in England and America has interposed between the citizen and a prosecution for a public offence, a public body, or public bodies charged with inquiring into the propriety of putting a party on his trial.

Such are our Grand Juries—such are the House of Commons and the House of Representatives, touching impeachments—such are courts of criminal jurisdiction, together with the Attorney-General, relative to informations for misdemeanors filed by the latter, with the leave of the former.

The functions of these bodies are solely those of *inquest*. They make *inquiry ex-parte*, and institute or refuse to institute prosecutions, as they see fit, under all the circumstances. They can only order a prosecution, or find a bill, *on evidence*; but that evidence is confined to *one side*, that of the *prosecution*; and none other is allowed to be brought before them. The reason is they try nothing; they merely inquire whether such a case is made out as makes it fit that the party accused should be put on *his trial*.—But though they must have evidence before they can put a party on his *trial*, they can and do open the investigation into an alleged or supposed crime, on the information or rumor of any fact, putting them on inquiry, and promising to reward research by discovery.

The finding of a true bill by one of these inquests—a grand jury, for instance—does not *condemn* the accused. It is merely a declaration that the jury believe him guilty, and the necessary pre-requisite of a trial.

The failure or refusal to find a bill is no more an acquittal than the finding is a conviction of the accused. Neither bars subsequent proceedings. Neither is conclusive on any one or on anything. The same jury may refuse to-day, and find a true bill to-morrow for the same offence. Or one grand jury may refuse, and a following one may find a bill. Or the court may allow an information to be filed, either before a grand jury shall have refused to find a bill, or after it has refused, or even when it has found one, if the prosecuting officer prefer that mode of proceeding.

If no body authorized will find a bill or allow an information, the party cannot be tried; but he is not acquitted; and any subsequent grand jury, or the court at a future day may proceed by bill or information at its pleasure. Such a thing as pleading the *refusal* of one such body, with a view to quash the *finding* of another, is an absurdity of which no law-book furnishes an example.

The *trial* of the accused, when the accusation is once instituted by any body known to the law as authorized to institute it, is a totally different affair.

The thing to be tried is, the bill found by the Grand Jury, the impeachment by the House of Representatives, or the information of the Attorney-General.

The trial is not before an inquest proceeding *ex parte*, but before a court, on formal pleadings, in the presence of the parties, where witnesses are confronted, sworn, cross-examined; and its result is not putting a party on trial, but putting an end to the trial, making an end of the whole accusation—either finally discharging the prisoner by acquittal, or finally condemning him by a conviction. The one is the beginning, the other is the end of controversy.

Now the claim of the Convention of New Jersey is that its investigation and its resolution, declaring the result of that investigation to be the exculpation of the Bishop from any charge of crime or immorality made against him, shall exclude the right of this court to try him, on a presentment made by three Bishops, for the crimes and immoralities so investigated.

This is the only intelligible shape in which we can state the vague and shifting forms of an appeal, entreaty, remonstrance, and argument, in which the Committee has clothed their meaning.

The facts are: 1. The declaration of the Special Convention that there was no cause for investigation. 2. The presentment ordered for trial on the 24th of June. 3. The Convention which passed the resolutions, and had the investigation in question. 4. The adjournment of the trial. 5. The consequent making of a new presentment, now about to be tried before this court summoned for that purpose according to the Canon.

The progress of this trial the Convention claims a right to arrest, by virtue of the course of events above narrated.

This court is created by the highest authority known to the American Church. It is not in any particular subordinate or amenable to the Convention of the Diocese of New Jersey.

On the contrary, it draws its authority from a source paramount to the laws of the Convention of New Jersey, and which that Convention is bound to obey.

Unless, therefore, the Canons of the General Convention give that of New Jersey the authority claimed, it does not exist, but as an illegal usurpation.

The only Canon in existence on the subject is that entitled "Trial of a Bishop, the Third Canon of 1844."

That Canon gives the Convention one right, and only one right. Unless, therefore, that right be the one now claimed or necessarily involves it as a logical consequence, it has no existence.

It is futile to invoke the spirit of the ancient Canons, for, however explicit, they are not of higher authority than the Canon of our General Convention, even if they be any rule to bind us under any circumstances. The question is, what does the law of *our* Church say on the matter?

Now that Canon declares (§ 1) that the trial of a Bishop shall be on a presentment in writing; that it may be for any crime or immorality, &c., &c.; and then proceeds:

"Such presentment may be made by the Convention of the Diocese to which the accused Bishop belongs, two-thirds of each order present concurring, provided, that two-thirds of the clergy entitled to seats in said Convention be present, and provided also, that two-thirds of the parishes canonically in union with said Convention be represented therein; and the vote thereon shall not in any case take place on the same day on which the resolution to present is offered; and it may also be made by any three Bishops of this Church."

This is every word giving the Convention any power in the matter at all.

Prior to this Canon, no such case could have arisen; consequently, no power can have existed prior to the Canon; and we have only to ascertain its meaning.

Bearing in mind the explanation above given of the relations of the inquest instituting a prosecution, and the court trying the presentment, there is no doubt to which of these bodies the Convention is assigned.

It is plainly an inquest to put a party on trial —not a court finally to try any one or any thing.

It is also, in the event of its making a presentment, made a *party to such presentment* for the purpose of conducting *that* presentment.

These are its only functions. But, if so, there is an end of the legal claims of the Committee; for an inquest can try nothing so as to make a *final decision upon it*. Its whole action contemplates, and is preparatory to, *a trial*. Therefore, the *investigation* of the Convention was not a *trial*; the resolution of the Convention, fully exculpating the Bishop, was not a verdict nor a judgment of acquittal. It was in no sense final or conclusive on any one. The same Convention could, the next day, have renewed the investigation, found a presentment, and put the Bishop in course of prosecution before this very court.

It is, therefore, a gross misuse of legal language to speak of his having been acquitted, and of a verdict in his favor.

He has never been tried; and the Convention of New Jersey, if it had assumed to try him, had no jurisdiction so to do.

All that the Convention did was, that *they did not present him.*

But the Canon does not say that the *failure* of the Convention to present shall destroy the power of three Bishops to make a presentment. If *it did* it would be an absurdity; for, if the Convention did not act, the Bishops, by the hypothesis, *could not*. If the Convention did present, then the presentment by the Bishops would be nugatory.

Nor does the Canon say that the *refusal* of the Convention to present shall prevent a subsequent presentment for the same crimes by the Bishops. It bases no right of *either* presenting power on the failure or refusal of the other. It settles no questions of precedence in time or dignity. Consequently, none exists.

Nor does any analogy of other presenting bodies lend countenance to the supposition that a refusal of *one* to present, prevents another from presenting. Such a thing is unheard of in any law-book. It, therefore, has no foundation in the analogies of jurisprudence.

Nor is the analogy of concurrent jurisdictions applicable. That applies only where one of two different tribunals—both having cognizance of the same matter—has the matter in hand. In that case, another concurrent court will not touch it. But that is not this case. Both presenting bodies are the instruments of the same court. Whichsoever makes the presentment, the trial is before the same court. No question of precedence can ever arise, except as to the right to conduct a prosecution actually instituted; and then the party which first instituted it would hold the control of its own proceeding.

But that question would not arise if one presented after the other had *refused* to present, for there would not be any attempt to carry on two prosecutions before the same or concurrent tribunals at the same time. It would be more like the case of a new suit in one court after a nonsuit or other inconclusive termination of a prior suit in another tribunal, which is no bar to the second suit.

The right of *priority* set up for the Convention has no foundation in the Canon, and is in itself unmeaning. If it mean that the Convention have the first right to presnt their Bishop, one of two results follows: either the right of the Bishops depends on the action of the Convention, or it does not. If it do not, then it is independent and free from all its influence. If it do, then the Bishops, if they present *at all*, must either present *before* the Convention have acted *at all*—and then the prior right is given up—or they must present after the Convention have presented—and then it is an absurdity—or they must present after the Convention have refused to present—and then we are in the very case of our right.

It is plain, therefore, not only that the Canon does not give any such priority, but that it is an absurdity; or it proves that we are rightly before this court, and above the power of this Convention.

If it should be said that, in the absence of any special priority given to the Convention, its refusal bars the subsequent right of the Bishops, then it must follow, by the same reason, that a prior refusal of three Bishops bars the Convention, and a prior refusal of any three Bishops bars the whole bench of Bishops and the Convention—which is an absurdity.

The simple truth is, that the General Convention meant to create two sources of prosecutions, to protect the purity of the Church. The Convention might need to protect its diocese; the whole Church was interested in the purity of each of its Bishops. The General Convention, therefore, gave the local Convention, as well as the whole body of Bishops, the right of calling any Bishop to account before his peers.

The spirit of ancient canons has nothing to do with the matter, for such a thing as a trial of a Bishop, before or by his diocesan Convention, or presbytery, is unknown in ancient history. Any responsible man could put the Bishop on his defense before the Synod of the Province, and no presentment by a local Convention was requisite. We throw more guards around our Bishops.

The suggestion that the Convention has sole cognizance of presentments for crime, and that three Bishops can present only for heresy, is merely the interpolation of a proposed canon, never enacted, into the midst of a canon which it was intended to repeal, but did not repeal.

In point of fact, the Convention never for a moment had before it any proposition which the Canon authorizes it to pronounce. It never was *moved to present the Bishop*. It is only on such a motion that the canon gives it any rights at all. It requires the presentment by a Convention to be by *resolution to present*, and forbids the vote to be taken on the same day on which the resolution is offered. But there was never a resolution to present *at all*, and, therefore, the Convention never took the first step to acquire *any* rights under the Canon.

But all this discussion might have been cut short, but for the importance of the principle involved, by the simple and decisive consideration that the Convention of 1852 was not so organized as to have even jurisdiction of the question of presentment.

The Canon requires that for such purpose two-thirds of the clergy entitled to seats shall be present.

There were thirty-seven or thirty-eight clergymen so entitled in New Jersey; but only twenty-two were present, which do not amount to two-thirds of thirty-seven or thirty-eight.

The Canon likewise requires that two-thirds of the parishes canonically in union with the Convention, be represented.

But though there are fifty-nine parishes in New Jersey, only twenty-eight were so represented.

It follows that the Convention was never so constituted as to be able to make a valid presentment of the Bishop.

If therefore, a refusal to present be of any avail *at all*, it must be, at least, by a Convention whose opposite vote could have given an opposite result. The refusal of this Convention was therefore a nullity for lack of jurisdiction.

The presentment, therefore, stands clear of all difficulties.

If so, then the Canon expressly excludes any and every other proceeding by this court, besides the *trial* of the presentment.

The second section declares that, upon a presentment made in *either* of the modes pointed out in § 1 of this Canon, *the course of proceeding shall be as follows:*

Now we have a presentment in one of these modes, formally specifying crimes and immoralities laid to the charge of the accused, of which this court has jurisdiction.

The Canon, therefore, commands you to proceed to the trial of the presentment, whether you approve or disapprove of the making of it, whether you think it just or unjust—for the good, or for the injury of the Church.

Your functions are simply judicial: you have no discretion to proceed, or not to proceed.—The presentment being found and ordered for trial, you, like every other court, are the passive judges of the law, and of the fact; you take no steps, you cannot refuse to proceed at the instance of any person till that presentment be finally disposed of by trial and judgment—ending forever the cause—exculpating or convicting the accused—and placing, between him and the future, the record of his conviction or acquittal for a perpetual memorial; a protection of the accused or of the church; an end of the controversy, and of the floating scandal which now vexes the church, and tarnishes her name.

In conclusion, we beg leave to say, *that* we regard this whole application as irregular, and in plain violation of the express words of the Canon, which says: "upon a presentment, the course of proceeding *shall be as follows*," and does not prescribe or allow of any such intervention of a Diocesan Convention.

That we regard it as highly derogatory to the Episcopal order that a Diocesan Convention should assume the precedence over them in commencing prosecution against Bishops, when the Canon subjects the Convention to many stringent limitations and provisos, but leaves any three Bishops free to present when, and as they choose.

That we regard it as of evil example thus to allow the claims of a Diocesan Legislature, to intervene and arrest the course of justice, with matters not of judicial cognizance, but appealing to the prejudices, the feelings, the fears of the Bishops; and we cannot but ask what would have been thought of the Legislature of Mississippi, had it sent a committee to New Orleans to remonstrate with the court of the United States against subjecting their Governor, Quitman, to a trial; or of the judges of that court, had they debated, for days, the propriety of dismissing the prosecution because of such remonstrance.

We further submit that the wisdom of the General Convention, in providing two presenting bodies, has been signally illustrated in this cause, for it must be apparent that the Convention of New Jersey were incapable of sitting even as a fair inquest on a presentment.

We now stand here full-handed with proof of the allegations of the presentment, and earnestly pray you, by your regard for your sacred vow, faithfully to administer the discipline of this church; by your regard for its purity and reputation, by the stain which the dismissal of this prosecution must leave on its spotless robe, not to inflict so deadly a blow on it, as to leave the accused, untried and unacquitted, to be numbered among its chief pastors.

We do not desire to shrink from the responsibilities of our position.

We stand here as the presenters of the accused, because we *believe him guilty*.

We ask for his trial, because we expect to prove the presentment we have made.

With such expectations and belief, it would be hypocrisy to pretend to wish him to be freed from the prosecution, without regard to the manner and the means.

If he be innocent, none will rejoice more than we at his acquittal.

If he be guilty, we shall lament, as we are bound to do, his escape from the legal penalty by any contrivance of judicial novelties.

We ask a full, fair, and impartial trial; and pray God to give the respondent a good deliverance.

William Meade, D. D.,
Bishop of the P. E. C. in Virginia.
Chas. P. M'Ilvaine, D. D.,
Bishop of the P. E. C. in Ohio.
George Burgess, D. D.,
Bishop of the P. E. C. in Maine.

Bp. McIlvaine's Letter.—This prelate has written a long letter to the Banner of the Cross, in reply to a communication in that paper. As we have not published the communication, we are absolved from publishing the reply, but we give some extracts which we can do without encumbering our columns too much. The *Protestant Churchman* says we made an attack on the Bishop—which is a *mistake*, to call it nothing worse. We only gave the Banner's *editorial*, which stated that the great man had left the chair and made a speech, and this was a fact, not an *attack*.—Ed. Ch'n.

I. Letter of Col. Bond to the Bishop.

Cincinnati, September 16th.

My Dear Sir:—

I have just received your letter of yesterday's date, and hasten to reply. Allow me to premise, however, that all the published accounts which I have seen of the proceedings and debates of the recent Convention of the Church at Chillicothe, are quite imperfect; and it is unnecessary for me to add, that I had no privity whatever, either with their preparation or publication.

The resolution to which you refer as offered by me at that Convention, proposed the appointment of a Committee to whom should be referred so much of your annual address, just then delivered, as related to the sale of the lands and real estate, and to the financial condition of the Theological School and Kenyon College, at Gambier,* with power to ascertain and report as follows: 1. The quantity of lands sold. 2. The amount of sales. 3. The amount of debts paid. 4. The debts remaining to be paid. 5. A plan for securely investing all money intended for the endowment of these institutions. 6. The amount of all donations for the benefit of the same. 7. The total cost and expenditure of and for all buildings and other substantial improvements at Gambier.

This resolution was objected to on the ground that the Convention had not the *legal* right to make these inquiries. The *moral* right or power was conceded, but the *legal* right was emphatically denied by Dr. Brooke and other members of the Convention, and by yourself.

It was further objected to by the same parties, that the resolution would be construed as a reflection and imputation against the Trustees of the Seminary.

On my part, I argued and insisted, that the Convention had both the legal and moral power, but that in the solemn Council of the Church, *moral* power ought to be regarded as sufficient for all the purposes of the resolution.

I most emphatically and sincerely disclaimed any intention or motive, open or secret, casting reflection or imputation on the Trustees Again and again I repeated this disclaimer, and I now reiterate it.

My great or chief purpose, as I had failed in an effort to keep the domain of the College from sale, was now to have some system or plan for investment whereby the remaining proceeds of the sales of these lands might be kept secure, and the accruing interest only, used.

In addition to this, I wished to place before the Convention and the Diocese some facts and information which seemed to me proper to be made known, and *the resolution as already given makes the specifications*. Notwithstanding my disclaimer, one clerical member of the Convention imputed to me some "secret motive," another of the same order expressed a similar sentiment, and warned me, "that the heart is deceitful above all things, and desperately wicked."

And at a subsequent stage of the debate, you declared my remarks "unfair," and further said that "it was impossible to reconcile them with my disclaimers."

I am happy in the recollection that, feeling a sense of conscious rectitude in the matter, I made neither rude nor unkind remark in reply.

I could not persuade myself that you meant what you said, and I now most cheerfully accept the explanation contained in your letter, regretting only that it had not been made in the body of the Convention.†

I do not write this letter with any wish for its publication, for I am far from desiring it; that I leave to your own discretion, simply requesting that, if publication be made, it may be the entire letter.

I am, very dear Sir,
Faithfully and respectfully yours,
Wm. Key Bond.

Rt. Rev. C. P. McIlvaine,
Bishop of the Diocese of Ohio.

Extract 2d.

Be it known, therefore, that having collected funds, at different times, to a large amount, for "the Institutions at Gambier," and having been for twenty years President of the Board of Trustees of the same, I not only acknowledge the *moral* right of the Church, to a full statement, when properly asked, of the Trustees, of the use made of the funds of those institutions; but also, and particularly, I acknowledge my own personal and very serious responsibility to those who contributed to my collections, and to the whole Church, for the honest delivery of such collections to the proper receiver; and for the appropriation of the same to the objects for which they were made. If any contributor doubts on that head, he has a right to enquire and be informed.

Be it then understood, once for all, that I object to but one thing in this connection, and that is the foul work of spreading *irresponsible* and *injurious rumors*, by anonymous writers, whom I cannot bring to answer at some bar for their deeds. If any body has aught to charge, or any suspicion to utter, I demand that he shall do it *openly*, and in such tangible shape, that if he does not take the proper means of bringing me to an investigation, I may bring *him*. I hold that to a man conscious of being so right that he needs not even any forbearance, or tenderness, or influence of *excusing* considerations in his favor, there is nothing in an investigation of his conduct, after rumor has aspersed it, that should seem even disagreeable. To my mind, an investigation under the circumstances, is just *the privilege and comfort and protection*. With these views, then, I wish it to be known, that I do very much desire investigation of the matters referred to, in case all are not already satisfied. Having nothing to conceal or be excused, there is much that I should be glad to make known, *in these times;* but which, without such a call, it would seem like egotism for me to tell abroad. Therefore let it be understood that if any three Bishops shall see fit to take up any rumor which may come to their ears unfavorable to the very highest integrity and purity of my transactions in the matters alluded to, and investigate them, not only will I not think hard of them for so doing, but I will feel obliged to them; and moreover, I will be obliged to any who have rumors to circulate, or charges to make, if instead of putting them where they can only do me hurt without the possibility of my conclusively meeting them, they will send them to some three Bishops for investigation And again, if any three Bishops, so acting, shall send me any such charges or rumors, and in writing shall request me to call a Special Convention of my Diocese that a committee may thereby be appointed for their examination, I will most cheerfully comply; and lest my presence thereat should seem to endanger its perfect freedom of action, I promise that I will not only not preside in, but that I will not go near such Convention.

And again, as such proceedings are sometimes hindered for want of compulsory power to obtain witnesses, I will address a general request, in print (when such process shall begin), to all having any charge against me, touching anything, in all my life, without limitation of time, place, or thing, that they will make it on that occasion. I will also, on the application of the investigators, furnish them with a written request to any witness whom they may wish to obtain, soliciting his attendance before them and his freest communications to them. I will also furnish them with an order upon the treasurer of the Institutions to place all the accounts connected in any wise with my affairs, subject to their examination.

I will make but two stipulations, namely, that inasmuch as some people, to the great dishonor of the clergy of Christ's Church, seem to suppose a clergyman must, in money matters, be dealt with in a way of special forbearance because he is not a business man, and *as they say*, clergymen are apt to be loose in such affairs, and as I feel indignant that such things should be said, and that any cause should have been given, and deny that clergymen ought not to be held responsible for the greatest strictness in all such concerns; I require that no such consideration shall affect any investigation of my affairs. And again, I stipulate that whatever investigation be made, the examiners shall not only publish their verdict, but all the evidence in detail on which it is based.

* * * * *

C. P. McIlvaine.

Communications.

For the Churchman.

The Christian Witness and its "Supposed Cases."

Never venture to present to the jury a 'supposed case,' unless it be stronger than the real one, and then, let it be such as cannot be reversed against you.

The above is considered a good rule in arguments at the bar, but our brother of the *Christian Witness*, in attempting to argue down the decision of the Court of Bishops, has disregarded it in a most '*extraordinary*' and '*unfortunate*' manner.

As he is one of those punctilious witnesses, that do not admit of cross-examination in their own dioceses, an attempt to reason with him in his own columns would be 'without legal force or moral value.' So that I must corner him in some spare nook (if such there be) of the *Churchman*.

In a faithful effort to exculpate the minority of the Court from any participation of the odium excited by the conspiracy against the Right Rev. the Bishop of New Jersey, he assumes that the decision of the majority is '*extraordinary* and unfortunate.' He supposes three cases to illustrate his point.

First. He says, "Suppose Bishop McIlvaine should become a Unitarian," &c., "and 'should be able to carry the majority of his Convention with him.' According to the late decision of the House of Bishops, he might go on rioting in heresy and schism, and the Holy Catholic Church, of which he is a Bishop, could not help herself," &c. Second, "Suppose that Bishop Meade should become a *Romanist*, and openly teach the heresies and practice the idolatries of that corrupt communion, and a majority of his clergy should go with him, and in convention rally around him," &c.

Now the conduct of some Evangelical Prelates in the Church, presents a real fact so much more extravagant than the supposed cases of a departure into either extreme of dissent, that the hypothesis seems utterly imbecile.

But to reverse them. Suppose the above Prelates should hold and preach any doctrines inconsistent with their fidelity to the One Holy Catholic and Apostolic Church, and suppose they *should not* longer be able to carry a decided majority of their clergy and laity with them, their position would then be as feeble as the arguments of the *Christian Witness*. I could suggest other hypothesis, but I doubt the good taste of using real heads for fitting these fancy caps.

In both of his supposed cases, the Rev. gentleman upon the stand, studiously keeps out of view the important decision between cases of heresy and cases of immorality, a distinction, which the writer of his leader ought to have well learnt by this time, is the true criterion of jurisdiction. He attempts to suffocate the same distinction in his third supposed case, which is as follows:

> "Suppose a Bishop should be elected, by a convention in the diocese of *Utah*, and after a while, he should embrace Mormon doctrines, and practice Mormon moralities, and a majority of his clergy should be of the same persuasion. What is to be done? The Church is disgraced. The cause of pure religion is scandalized. His Convention, having the late decision of the Court of Bishops, in their mind, solemnly declare that their Bishop's doctrine and teachings are sound, and his life pure. This Mormon Prelate may stand up, and boldly shake the finger of defiance in the face of the whole college of the successors of the Apostles, and boastfully declare to the world, that he is above the reach of the power of any discipline.—He might even come to the General Convention, and take his seat in the Upper House, while his forty wives were sitting in the galleries of the Lower House, and all with impunity, because the Bishops have decided that nobody can touch him, if his own diocese are satisfied with him."

Now let us try this by reversing the hypothesis. Suppose that a sound Anglican Catholic Bishop, in any diocese, should fearlessly set forth the true and exclusive doctrines of the Holy Catholic Church, its Priest, its Altar, and its Sacrifice, and that three *false-position-Bishops* had embraced Mormon doctrines and Mormon immoralities, and were endeavoring by institutions in their own dioceses, and by a Mormon-Knowledge Society throughout the Church, to oppress, pervert, and degrade "the whole college of the successors of the Apostles." Suppose these Mormon Prelates should even come into the Diocese of the sound orthodox Bishop, "and boldly shake the finger of defiance in the face of the whole" Convention, "boastfully declare to the world" that their victim should never sit in the "Upper House" again, and each one set his forty wives to fly round and hunt up evidence against the good Bishop to ruin his reputation, and all this because his "doctrine and teachings are sound and his life pure," and because, moreover, their own schemes of Mormonizing the Church could not be culminated into predominance, so long as the undaunted defender of the faith maintained his position. A clergy and laity, in such case, is bound, according to the *Christian Witness*, to refrain from expressing any opinion upon their Bishop's guilt or innocence, and the Court of Bishops is bound to *ignore* all investigations made by the Convention of his diocese! The Canonization of slander!

The little tract called "Pages from the Ecclesiastical History of New England," is attributed to Bishop Burgess. Would that he could *find time* to devote some pages to the ecclesiastical law of Massachusetts, and that it would be published in the *Christian Witness*.—We then, perhaps, might be able to reconcile the awful reverence which that newspaper demanded, a few weeks since, for an ecclesiastical tribunal in its own diocese (claiming to expand "the power of discipline" to any "ratio" demanded by the requisitions of Evangelicalism), with the contumacious rebukes now levelled at the "extraordinary and unfortunate" decisions of the "whole college of the successors of the Apostles."

It is, however, a consolation to us in Massachusetts, to hear the *Witness* testify to the possibility of anything like a revision or appeal in cases of diocesan subserviency It implies the possibility that we poor sheep may one day know something more of the shepherd's crook, than its butt-end.

Hannah.

THE CHURCHMAN.

NEW YORK, NOV. 13, 1852.

Notice is hereby given that the undersigned has disposed of his proprietorship in "The Churchman," from this date. Subscribers indebted to the paper for previous years are requested to make payment to him without delay, and also advertisers, the period of whose advertisements has expired. Subscriptions for the current year, and payments for advertisements the term of which is not yet completed, may make payment to the new proprietor. The undersigned is alone responsible for bills contracted on account of the Churchman from the 1st March, 1849, to the present date, but is not responsible for any liabilities contracted hereafter.

W. Walton.

New York, Nov. 13, 1852.

The present editor respectfully announces to his readers that his editorship of the *Churchman* terminates with the present number. Circumstances have happily concurred with his own wishes and inclinations to make such a change at this time both desirable and convenient, and he has therefore availed himself of the opportunity to transfer his charge into other hands.

Before retiring, however, he would return his grateful acknowledgements to his numerous brethren in the ministry and of the laity, who have cheered him by their kind approval, and enriched his columns by their contributions. He has been much gratified with the tokens of approbation bestowed by several of the clergy of the neighboring British provinces, and trusts that though now personally a stranger, he may at no distant time have the privilege of reciprocating personally the friendly assurances he has received. Nor can he omit acknowledging the courtesy of his foreign exchange papers, and the friendly feelings they have on several occasions evinced towards this journal. The perusal of their able and instructive pages has been one of the most pleasing parts of his editorial duties.

The principles he professed at the outset have been steadily maintained during his occupancy of the editorial chair, and he leaves his post holding them with undiminished ardor, and indeed with an increased assurance of their truth and importance. In enforcing them he has acted conscientiously and uprightly; and has sought to inculcate the doctrines of Scripture as taught and expounded in the Prayer Book, not pander to the popular Latitudinarianism and skepticism of the day. The experience of the past few years has shown that there is little danger, that well instructed churchmen will be perverted to Rome, or amalgamate with it in practice and doctrine while they remain in the Church. The example of those who have tried to do so and fallen into the delusions of Popery, show the contrary. Between us and them there is a great gulf fixed.

There are other dangers far more insidious and formidable: on the one hand we have the fell spirit of Puritanism, ever hostile to the Church, and most formidable when embraced by those who are entrusted with the chief pastorship of the flock of Christ, and minister at her altars. The fruits of this spirit are daily becoming more obvious—in powerful party organizations, in special societies for the propagation of their peculiar dogmas and opinions, in the unsparing denunciations and vindictive persecution of Bishops, Priests and Deacons, because they are faithful and orthodox. It has been his sad task to record in at least one notable instance, the daring defiance of law and justice and the usurpation of powers not conferred by the Constitution or Canons of the Church, by men whose ordination vows bound them "to hold up the weak—to bind up the broken—so to minister discipline as not to forget mercy." Whether there is any power or will in the Church to remedy these abuses and render simple justice to the oppressed, remains to be seen. The writer of these paragraphs rejoices to say that he has done his best to awaken attention to the wrongs committed and the dangers involved, and that if they are allowed to go on unchecked and unpunished, his skirts are clean.

But this spirit is not the only evil we have to dread. We have to contend with a school in the Church of Liberals, Latitudinarians, or Indifferentists—the spurious brood of German theology—with high pretensions, but little substance—better skilled to root up and destroy, than to plant and build up. We see a man so estimable and intellectual as Arnold, denouncing the truth of the Christian priesthood, confounding the Church with the State, and wishing to pare away the creeds, and fritter away the doctrines of the faith once delivered to the Saints, in order to comprehend within a nominally Anglican Church every variety of discordant sects. His followers in the Anglican Church have increased greatly in numbers. Divines holding neological sentiments have been intruded upon the Episcopal bench, and some of them are hand and glove with the Prussian Bunsen, who as was shown in an extract published some time since from an English paper, denies the inspiration of Scripture. The cry, "The Bible alone is the religion of Protestants," has no longer its ancient meaning. It is not the Bible as witnessed by the Church, "the keeper of holy writ"—but the Bible as received by Arnold, by Bunsen, by any one else more skeptical and more unbelieving than they. If the first may reject a part of the Book of Daniel, and the second treat the narratives of the Book of Genesis as myth, a third may reject the Book of Acts, and a fourth The Gospels themselves. Witness, too, the low ideas of inspiration held by many of those who profess to receive the whole volume as the Word of God, their contemptuous treatment of certain books because they do not square with the Calvinistic dogma (not the *Catholic doctrine*) of "Justification by faith alone," and consider deeply and carefully the fearful influence their teaching and example is calculated to have upon the souls (many it may be) for whom unhappily they are commanded to watch, and whom they sadly pervert and beguile from the old ways of truth and peace. These foreign influences are not as powerful, or rife among us, as they are proving in the parent country. Be it the task of sound churchmen of every grade in the sacred ministry to search out, expose, and exterminate these pernicious principles, so far as they have occasion and possess the requisite learning and ability. These are the foreshadowing of anti-Christ—the premonitory swellings of that deluge of lawlessness (ἀνομία) which is to sweep over the Church in "the latter days."

It has fallen to the writer's lot to defend the interests of the Diocese, and its suffering Diocesan when unscrupulously assailed and aspersed. He can safely say that he has not been wanting on these occasions, but has fearlessly met the insidious attacks of pretended friends, and the more manly because *open* assaults of bitter foes. Especially it is a source of pride and gratification that he has been enabled to repel the interested accusations of reckless folly against the *General Theological Seminary*, and vindicate the fair fame of its Trustees, Professors, and Students. However fierce and unprincipled the onslaught from various quarters, it has been signally and completely defeated. The pecuniary embarrassments having been removed through the munificence of Mr. Kohne, and the generosity of his late widow, a powerful weapon has been wrested from the hands of its adversaries by which they sought to embarrass its operations and impede its usefulness. It must be evident to those who wanted to despoil New York of her legitimate influence, and plunder her of her rich endowments, and transfer the Seminary to Little Pedlington, or the "bottom of the Red Sea," that they may as well attempt to remove the Granite hills of New Hampshire. The common sense and moral feeling of the Church have been outraged by the proposition, and it has received a very effectual quietus.

He rejoices, too, that he has been enabled to defend the rights of the noble minded Bishop, and the faithful and high spirited Diocese of New Jersey. Bishop and people have stood nobly together, shoulder to shoulder, against the storm of calumny and slander, and the aggression of an Episcopal "triumvirate." The highest court of the Church has approved their conduct and sanctioned their arguments by a decisive majority. It would have given the writer the highest pleasure to have been permitted to record the final triumph of the Bishop, and the complete and irretrievable discomfiture of his enemies. But this must be reserved for another pen more competent to do it justice.

It would have been to him a cause of unfeigned gratitude could he have heralded the relief of the long suffering and much injured Bishop of New York, from the iniquitous sentence under which he has so long labored. But it has not been permitted by a wise and beneficent Providence in His inscrutable purposes, and we must wait yet longer for the deliverance of His faithful servant. May He hasten the day when "mercy and truth shall meet together, and righteousness and peace kiss each other" in the breasts of an Episcopal majority.

In the mean while there is cause of congratulation to the Church, especially in this Diocese, in the consecration to the office of Provisional of a godly and well learned Divine, eminently qualified to fill it. Warm wishes and earnest prayers for the guidance, protection and blessing of Almighty God, the Father, the Son and the Holy Ghost, in the duties of his arduous and responsible office, have accompanied the solemn act, and we may reasonably look forward with bright anticipations to the rapid growth and prompt development of the resources and strength of this great Diocese, so long "scattered and peeled."

Consecration of the Provisional Bishop of Diocese of New York.

It is our duty to record, with the utmost joyfulness and gratitude, the consummation of the most important event that has concerned this diocese for several late years. We mean the consecration of the Reverend Jonathan M. Wainwright, D. D., D. C. L., to the arduous and responsible office of Provisional Bishop. The day was auspicious, and an immense congregation, crowding the vast edifice in every part, witnessed the solemn and imposing ceremony. The admittance by tickets, although unpalatable to the many who were excluded, was the only means of averting the crowding and confusion, that would otherwise inevitably have ensued.

The attendance of clergy was very large, and we may venture to state that about two hundred, from this and the adjacent dioceses, were present; and of these about one-half were in surplices. The Bishops present were the venerable Presiding Bishop, the Lord Bishop of Montreal, the Bishop of New Jersey, the Missionary Bishop of the Northwest, the Bishops of Western New York, Maryland, New Hampshire, Pennsylvania, and Indiana, and the Assistant Bishop of Connecticut. The vestry, and other rooms in the rear of the church, were completely crowded with the clergy, many of whom were obliged to stand and robe in the open air. When the procession entered the church, the Bishops present took their seats in the chancel. The Bishop elect was seated in the centre of the choir, supported by the Rev. Drs. Creighton and Higbee, and the sedilia were occupied by twelve of the clergy in surplices. The rest were seated in rows at the head of the nave.

Divine service commenced at 11 o'clock. Morning prayer was said to the Creed, by Rev. Dr. Hawks; the Rev. Dr. Vinton read the first lesson (Isaiah lxii), and the Rev. Dr. Kip the second (Acts xx, from v. 17 to the end). The conclusion of Morning Prayer was said by Rev. Mr. Bedell. The Rev. Dr. Haight then gave out three verses of the 106th selection, from the 3d verse. The Bishop of Montreal then proceeded with the Ante-Communion Service, the Bishop of Pennsylvania reading the Epistle, and the Bishop of Maryland the Gospel.

Dr. Haight then gave out the 99th hymn (3 verses from the 3d verse). The Right Rev. the Bishop of New Hampshire was then conducted to the pulpit, and preached an impressive and appropriate sermon from the 15th v. of the 1st ch. of the 1st Epistle of S. Paul to Timothy. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." After some introductory observations on the solemn occasion on which they were assembled, and the appositeness of the text, he proceeded to state, first, the Doctrine of the Atonement, and secondly, the course and means in the Covenant of grace by which man becomes entitled to it, Conviction, Repentance, Faith—the Church—Baptism, the Eucharist—and dwelt with great earnestness and force on the truth of a divinely appointed and *successive* ministry from the time of the Apostles. His address to his Rev Brother now to be admitted to a share in the same Apostleship and Ministry, was fervent and affecting; especially when he declared from his personal experience in the Diocese the greatness of the work he had to do, and the warm hearts and willing hands from whom he would find welcome and assistance, through all its length and breadth.

Dr. Haight then gave out the 99th Psalm (2 verses from the 4th).

The Bishop-elect was then presented by Bishops Upfold and Williams.

The testimonials for Consecration were demanded by the Presiding Bishop, and borne to the chancel rails by the Rev. Messrs. Hopkins and Bedell. The testimonial from the Convention of the Diocese of New York was then read by Dr. Haight, its Secretary. The names of 152 clergymen, members of the Convention, were attached, and those of 172 lay delegates from 126 parishes. The Rev. Mr. Eigenbrodt, Assistant Secretary, read the consent of the Standing Committees of Virginia, Massachusetts, Vermont, Rhode Island, South Carolina, North Carolina, New Hampshire, Illinois, Connecticut, Indiana, Wisconsin, Kentucky, Louisiana, Pennsylvania, Alabama, Georgia, Michigan, Maine, Maryland, Delaware, Ohio, Tennessee, New Jersey, and Western New York, 24 in all. It was also announced by the Presiding Bishop, that a majority of the Bishops had consented to the Consecration.—Bishop Kemper then pronounced the invitation for the congregation to join in prayer, and the Bishop of New Jersey said the Litany. Bishop Kemper said the prayer following in the service of consecration, and put the questions to the Bishop-elect. He also led in the *Veni Creator*, and offered the prayer previous to the act of Consecration. The Bishop-elect was robed by the Rev. Drs. Creighton and Higbee. The Presiding Bishop was the consecrator, assisted by the Bishops of Montreal, New Jersey, Missionary N. W., Western New York, Maryland, New Hampshire and Pennsylvania.

Bishop Wainwright then took his seat within the chancel. The Communion service was then proceeded with by Bishop DeLancey, who read the offertory. The alms were collected by six deacons, and poured into the splendid gilt alms-dish recently presented to the American Church on the occasion of the Bishops' visit to England. The collection was for the benefit of the Nashotah Mission. The Canon of consecration was read by the Lord Bishop of Montreal, a delightful observance of the ancient usage of the Church. The last 2 vs. of the 93d hymn were sung, and the Holy Communion was administered by the Presiding Bishop, assisted by the other Bishops present, and the Rev. Drs. Berrian, Seabury, Mc Vickar and VanKleeck. The number of communicants was very great, flowing steadily to the altar for half an hour. The Post Communion service was said by the Bishop of Western New York, and the concluding prayer and benediction were pronounced by the Bishop of New Jersey, Bishop Brownell having been compelled to withdraw before the administration of the Communion was completed. A number of the clergy and laity then hastened to the chancel rails to pay their respects and congratulations to the Provisional Bishop.

Dr. Hodges presided at the organ. The musical service was Jackson's in E., except the Gloria in Excelsis, which was that of Dr. Hodges in F. It was of course highly appropriate to the occasion, but we wished that the common but never hacknied Gloria in Excelsis had been given, and that clergy and laity could have united with one heart and one voice in its well known and soul stirring strains.

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* In my address I had said, that so prosperous were the finances of the Institutions, that all embarrassments were removed; and the last debt only waited the receipt of moneys due for lands sold, and which would soon be received, to be paid; that two new endowments of Professorships had, since the previous Convention, been added to the funds, from sources extraneous to the Institutions; that, besides these, a considerable sum was now at interest, which would before long reach an amount, the interest of which would enable the Institutions progressively to enlarge their appliances, &c.

† Col. Bond was mistaken in what I said, as on receipt of his letter I informed him. I said it was "difficult" not *impossible* to reconcile his remarks, &c. My explanation referred to above was in these words:—"My expressions were intended to go no further than to say that words fell from you from time to time, produced by the excitement of debate, the whole being an aspect of which you were not at the time conscious of, but which, to hearers not ready or able to discriminate, would seem as if you intended to reflect on the Trustees, and would make an impression injurious to the Board and your friends who belong to it, among whom none come more under that name than myself. I am sure that had your resolutions been so framed as to call up no difference of opinion as to the relative powers of the Convention and the Board, they would have passed without debate, and unanimously."

Thus terminated this impressive ceremonial, we trust a beginning of better things to the Diocese, than the strife and disunion which have of late unavoidably prevailed. The cordial greetings, the joyous faces, and heartfelt expressions of satisfaction and joy from all and every one present, are favorable omens of future peace and good.

CHAPEL FOR THE MOHAWK INDIANS.—We have in the course of the past week had the pleasure of a visit from Mr. John Hill, one of the Mohawk tribe of Indians, settled in the Diocese of Toronto, Canada West, who are now visiting the United States to obtain aid in building a Chapel for the Church of England Mission among them. We learn that this mission has been established about 20 years. The Mohawks, as is well known, dwelt in the colony of New York, on the Mohawk river, previous to the revolutionary war, and removed to the province of Canada at its close. They at first settled between Montreal and Lachine, and remained there seven years. Land was then granted them by the Government on the Bay of Quinte, at the lower end of Lake Ontario, where they have since remained. The name of the township is Tuyendinaga, after their celebrated chieftain, commonly known as *Brandt*. They had at first a wooden Chapel, which becoming dilapidated was pulled down, and a stone Church called *Christ Church* built in its stead. This Church, however, was built at one end of the township, which is ten miles, and they therefore determined to build another in a more convenient situation. The new Church will be called *St. John's*. It is to be built of stone—42 feet long by 28 wide, and will cost two thousand eight hundred dollars. The Church contemplated is recommended as necessary by the missionary of the station, the Rev. G. A. Anderson, by the Bishops of Toronto, Montreal and Quebec, the Right Rev. the Provisional Bishop of this Diocese, the Bishops of Massachusetts and New Jersey, and several of the clergy of this city. We learn the Messrs. Hill purpose visiting Philadelphia in the course of the ensuing week, and we bespeak for them a cordial reception.

MEANNESS EXPOSED.—We ask our readers to peruse the correspondence on our fourth page between the Rev Dr. Spencer and the Rev *Greenbury W. Ridgley*, one of the editors of the *Episcopal Recorder*, and to enjoy the utter discomfiture of that doughty champion of Pseudo-Evangelicalism. Mr Ridgley, it seems, like many other loud-voiced calumniators of his species, finds it much easier to call hard names and make foul accusations than prove their truth and justness when called upon. It is surprising that this sapient scribe who has written so learnedly upon gentlemanly conduct, of late, and illustrated his ideas so luminously in his columns, should be ignorant that the polite letter of Rev Dr. Spencer required at least a few lines of acknowledgment. Our readers, however, are probably aware that his ideas and practice of the code of honor are somewhat peculiar; and that his definitions of the words 'gentleman' and 'gentlemanly' are not those to be found in the most approved dictionaries.

We congratulate our esteemed friend, the Rev. F. Ogilby, editor of the *Banner*, on his return from his pleasing mission to England, and resumption of his duties. The *Banner* has always been on the most friendly terms with the *Churchman*, and afforded great aid and comfort to this Diocese on all occasions when required, and we sincerely wish it and its editors, both permanent and late acting, all prosperity and happiness.

DOMESTIC MISSIONS.—We call attention to this circular, as requested, and hope the appeal will be answered as the credit of the Church and the cause of the Gospel require.

CHURCH MISSIONS, DOMESTIC COMMITTEE,
No. 19 Warren street, New York, October 21st, 1852.

REVEREND AND DEAR BROTHER:

The following statement of the claims of this Department is submitted to your attentive consideration, your aid in bringing to the notice of your congregation the facts set forth is respectfully solicited, and its assistance in sustaining the present scale of expenditure is earnestly and affectionately besought.

The plan of a general collection on the first Sunday in Advent, or during that season, has been found to be of great practical utility, and its general observance is becoming each year more widely extended, and more beneficial in its effects upon the resources of the Committee.

That you may see the necessity for a continuance of the Christian liberality manifested in the year just passed, and the need of some exertions greatly to increase the amount, the manner in which distribution is now made of the sum expended, and some of the facts incident to each portion of the territory, guiding the Committee in making appropriations, are briefly stated.

The condition of California and Oregon, with no episcopal oversight and care, increases the responsibility of the Committee, and renders a greater degree of care necessary to meet, in some degree, this defect in their ecclesiastical organization, and to make, as far as possible, provision for the spiritual wants of the people. The expenses of removal to California have been met by the Committee, in the case of the only two clergymen who have applied for appointment and asked for that assistance. This is the only draft upon the Treasury made by California during the few years past, and in no other way is it expected that any appropriation to that State will be needed, provision being made by the people themselves, for the support of the Ministry in organized parishes yet unsupplied with pastoral services, and by congregations anxiously desiring the privileges of public worship, and willing to bear their share in its support, but utterly unable to obtain a clergyman.

The cost of living in New countries generally, enhanced in Oregon by local causes, and the absence of any provision on the part of those to whom they minister, makes a large salary necessary in that territory, while the expenses of removal are still greater than to California. For these two portions of the field, the sum of three thousand dollars will be required during the ensuing year.

To the Dioceses, States, and territory under the jurisdiction of the two Missionary Bishops, the amount appropriated is seven thousand dollars. This sum is divided between Wisconsin, Texas, Arkansas, Iowa, Minnesota, and the Indian Mission to the Oneidas at Duck Creek.

To the other portions of the Domestic field, organized into Dioceses, each having a Bishop at its head, the sum of nine thousand dollars is given, divided between Maine, New Hampshire, Delaware, Florida, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Indiana, Illinois, Michigan and Missouri.

The whole sum needed by this department, for its estimate of the ensuing year, including the salary and traveling expenses of the two Missionary Bishops, is twenty-five thousand dollars.

The gratification of being able to meet all demands as they arise, and the hope that increased confidence in the progress of the Missionary work, and an adequate conception of its magnitude and importance, will ere long exercise a very marked influence on the contributions to this object, encourage the Committee, under the sense of the smallness of the means, and the feebleness of the efforts now in operation. Only let the returns into the Missionary Treasury bear any just comparison with the ability of the members of our communion, and there will be no lack of funds to carry on and to extend the work. If the abundance and prosperity diffused over our whole land find their way into this channel of the Church's benevolence, the Committee will be enabled to make more suitable provision for the spiritual wants of the territory now occupied as well as to turn its attention to the necessitous condition of other portions of the Domestic Missionary field, as yet utterly destitute.

Praying that the Giver of all good gifts may put it into the hearts of the people among whom you minister, to devise liberal things, yon are affectionately invited to bring this subject to their notice on the *First Sunday in Advent*, if that time does not conflict with the established usage of your parish, or to choose some suitable opportunity according to your own arrangements.

On behalf of the Domestic Committee,
I am, Reverend and Dear Brother,
Faithfully and truly yours,
W. T. WEBBE, Local Sec'y.

Remittances to be made to Thos. N. Stanford, Treasurer, 137 Broadway.

We regret to state that unavoidable circumstances have delayed, until next week, the Report of the late Special Convention of New Jersey. We are then promised its certain appearance.

Foreign Intelligence.

The *Africa* has arrived at this port since our last. The senate had been summoned to consider the petitions for the Empire. The result, of course, is very *uncertain*. Then a *plebiscite* is to be submitted to the people for their decision, *Empire, or no Empire*. The Republicans, it is said, mean to abstain, in order to make the number of votes less than that given when Louis was elected President. It is thought, however, that they will miss the figure.

Louis had visited the Arab chief, Abd-el-Kader, at his prison-place, the Chateau d'Amboise, and announced to him the termination of his captivity. He is to be sent to Broussa, in Anatolia, and have an allowance from the French government. This act is universally approved. It is said that Louis's title will be Napoleon III, Emperor of the French, King of Algeria, and *Protector of the Holy Places*. The Duke of Reichstadt, is to be counted as Napoleon II. A recent change in the Russian Ministry, the dismissal of Ali Pacha, and the substitution of Mehemet Pacha as Grand Visier, is a triumph of Russian over French influence, as the former was favorable to the recognition of the rights of France over Algeria and to the Protectorate of the Holy Places. Some trouble may grow out of these conflicting interests of Russia and France.

The Bishop of Exeter has addressed a letter to Rev. Mr. Hatchard, similar to that addressed to Mr. Greaves, requesting him to commence proceedings in the *Court of Arches* against Mr. Prynne. As the Committee in an impudent reply to the Bishop have declined to do so in the former case, they will probably decline to do so in this also. It is much easier to bluster and slander in a public meeting than to prove one's words before an ecclesiastical tribunal. We copy a withering exposure of Hatchard and his gang from the *Evening Journal*: it will be found on our first page.

We regret to observe a paragraph quoted from the *Morning Herald*, a ministerial paper, to the effect that Convocation will not be allowed to resume its active powers. This will excite much indignation among a very large number of sound churchmen, who will aid in the overthrow of a ministry which has proved itself unworthy of their support, while it gains them no help from Whigs and Radicals, whom the announcement appears intended to conciliate. The days of the ministry are doubtless numbered, and we shall not regret their downfall.

GREECE.—*Athens*, Oct. 7.—The Queen seems perfectly aware that the Ministry have conducted with very little skill or prudence the whole affair of the ecclesiastical treaty. After having drawn on the transaction, and made Russia a party to it, they then showed a tendency hostile to the Church, and awakened universal suspicion by their long delay and hesitation; and it is to do away in some sort with the bad effect produced by this conduct on the part of a Government presided over by a King belonging to a different Church that the Queen determined that the first of the new bishops should be the very person who had been employed to negotiate the treaty; and on the day of the consecration she sent for the metropolitan Bishop of Athens to the palace, and conferred upon him the Grand Cross of the Order of the Saviour, informing him at the same time that he had at all times free entrance to herself or to the King without going through the usual formalities. On the following Saturday another bishop was consecrated, and appointed to the diocese of Acarnania. But what is exciting at present universal interest here, is the question of the succession to the throne, which is at present under discussion in Europe, although Greece has not as yet been called upon to take any part in it. It is said here that Russia and England have recognized the 40th article of the Greek Constitution, which establishes that the heir to the throne must be of the Greek Church, but the conduct of the Bavarian family gives rise to more than one intricate question. According to the protocol signed in London in 1832, it is the second brother of the King of Bavaria, the Prince Luitpold, and his children who are recognized heirs to the throne of Greece; but he, not choosing to change his religion, renounces his right for himself and for his children in favor of his younger brother Adalbert. But is this abdication binding on his children when they come of age? And is his right transmissible at all to other members of his family, when he alone is mentioned in the protocol? Then the Prince Adalbert is said to have promised that his children shall be baptized into the Greek Church; and that if the throne of Greece become vacant before the majority of his children he will then enter the Greek Church himself, and ascend the throne. But this arrangement also finds many objectors in Greece, as the destiny of the kingdom is thus left very uncertain, being dependent on the marriage not yet concluded, and on children not yet born, besides the chance of a very hazardous interval, before this promise is formally fulfilled. It is said that Prince Adalbert, hearing all these difficulties, offers to adopt the Greek religion at once, and to establish himself in Athens; but this is also not without its dangers, as the presence of a grown up heir, not son of the King, might give rise to a thousand intrigues, particularly to those of a religious color. There is also another article of the Greek chart which bears upon the question; it is that which decides that, should the Bavarian family not fulfil the necessary condition, it is the King and not the Chambers who shall choose the heir, the Queen being declared regent in case of the King's death before the majority of the heir.

M. Privilegio, formerly Minister of Justice, was sent by the Queen to meet the King before he left Munich, probably on a mission connected with this question. The King is expected in Athens on the 29th of October.—*Evening Journal.*

Here is another proof of the activity of the vassals of Rome, in political matters.

PRUSSIA.—*Berlin*, Oct. 19.—Hitherto the Roman Catholic clergy, unless in the Polish districts, have not taken an over part in attempting to influence the choice of indirect electors in the nomination of direct electors, and subsequently in that of members for the two Chambers. Whatever part they might have taken was done *sub rosa*, or indirectly. But they have, it appears, adopted a different system at present. Wherever Catholic populations exist on the Rhine, in Westphalia, Silesia, in Prussia, and elsewhere, they are actively engaged in canvassing and directing the choice in an Ultramontane sense. The Bishop of Munster, among others, has issued a circular to his diocesan clergy, bidding them to take an active part in the elections. This, combined with the active intrigues of the democratic and ultra-liberal parties, who abstained, generally speaking, from voting at the last elections, promises sundry sharp contests, and a notable change in the popular representation—and the more so, as it is believed that numerous members of the last Chamber, especially those holding office under Government, will not place themselves in nomination. This day is appointed for the publication of the list of indirect electors in the 228 districts into which Berlin is divided, and the election of direct electors is fixed for the 25th. The nomination of the latter will throw light upon the probable issue of the election for members, wich will take place on the 3d of November. The Jews, whose numbers here exceed 10,000 souls, or about one fortieth of the population, are not among the least active. The exclusion of the co-religionists from civil representation at Frankfort will excite them to greater exertion on the Liberal side at this place. M. Hansemann, formerly governor of the Bank and Minister of Finance, is to be put in nomination, and if elected, will take his place among the most ardent opponents of Government.—*Evening Journal.*

CLERICAL CHANGES.

Rev Dr Balch, requests his letters and papers to be sent to Lee Town, Jefferson county, Virginia, until the 1st of March next.

New Publications.

DISCOVERY AND EXPLORATION OF THE MISSISSIPPI VALLEY, with the original Narrative of *Marquette, Allouez, Membre, Hennepin*, and *Anastase Douay*, by JOHN GILMARY SHEA. Redfield, 1852.

In this volume, we have the personal narratives of several members of the society of Jesus, who, in the latter half of the seventeenth century (1672—1687), pursued their way amid forests and prairies and over lakes and rivers where the foot of the white man had never trod, and first communicated to the world the riches and beauty of those hitherto unknown regions. It is impossible not to admire the devotion and ardor evinced in their simple narratives, and not to exult in the conviction that their labors were blessed to the salvation of many a soul, before in the darkness of heathenism. The editor has given a short and useful introduction, recounting the progress of discovery in the Mississippi valley to the time that these journeys were commenced: he has also bestowed considerable pains upon the accuracy and authenticity of the narrative, which has been compiled after the careful study of many original MSS. both in French and Spanish.

It is surprising to find what stress is laid upon the *opinion* of the *Immaculate Conception*. We are told that Father Marquette was wont to say daily a form in which occurred the supplication "By thy *holy virginity and Immaculate Conception*, O most pure Virgin, cleanse my flesh and my heart." How the Blessed Virgin could perform the office of the Holy Spirit, we are not informed. We are told too that "he thought of nothing else scarcely by day or by night" —a very sad thing, if true; but we suppose it is an extravagance of the biographer. The well-instructed reader will not be affected by these blemishes which are incident to the work. The publisher has produced it in a handsome and readable 8vo.

We have lately received from Mr. John Henry Parker, the distinguished Church publisher of Oxford, several valuable books, to wit:

A MANUAL OF ECCLESIASTICAL HISTORY, from the First to the Twelfth century inclusive. 8vo. pp. 443.

As far as we have examined this volume, we have been much pleased with its arrangement, comprehensiveness, general accuracy and spirit. We regard it as supplying a desideratum to the student on his entrance upon the study of Church History, containing all the important facts in a succinct form, and furnishing a safe guide to him amid his future researches and onward progress. The rise and growth of the Christian Church, its early discipline and worship, the various heresies that disturbed its peace, the definitions of the great general councils, and the reasons for them, the gradual developments of Popery, both doctrinally and ecclesiastically, and the contests with the Eastern Church are intelligibly and precisely stated. When the student has mastered this volume, he may enter with comparative ease on the reading of the great writers on the subject, and the study of the ancient historians of the Church.

THE RISE OF THE PAPAL POWER TRACED IN THREE LECTURES, by Robert Hussey, B. D., Regius Prof. in Ecc. Hist., Oxford, is an excellently written view of the several steps by which the Popedom attained its pride of place. It is well worth republishing here.

LENT READINGS FROM THE FATHERS, selected by the Rev. Mr. Bennett, with a commendatory notice by Dr. Pusey, is an admirable little volume, containing extracts from SS. Cyprian, Augustine, Chrysostom, Cyril of Jerusalem, and other eminent doctors of the early Church, who are ever to be held in perpetual love and reverence. It is one of the best books for devotional reading, with which we are acquainted, and besides will give those unable to refer to the originals some idea of the depth, piety, and wisdom of those great lights, whom modern ignorance and unbelief delight to villify and contemn as ignorant of the Gospel.

SYMPATHIES OF THE CONTINENT, or *Proposals for a new Reformation*, by *J. B. Van Hirscher*. This is a translation, by an American clergyman, of a tract by the learned Divine, who is a R. C. Dean, and Professor of Theology at Freiburg. It was occasioned by the German Revolution in 1848-9, and the declaration of the Assembly at Frankfort that the Church was no longer in union with the State: consequently it became necessary to examine into the fundamental constitution and original powers of the Church; and the author lays bare with skilful hand, the monstrous abuses and corruptions of the Roman Church, and the need for their reformation. The treatise is written in a calm, reverential, and filial spirit, and deserves a more extended notice than we can give it under present circumstances. It is for sale by Mr. Dana, 20 John St., as by reference to our advertising columns will more fully appear.

Messrs. Appleton & Co. have published, *Contentment better than Wealth*, a charming story, from the pen of Cousin Alice (Mrs. Neal). Also *Champlin's Primary Greek Grammar*, and *Covell's Digest of English Grammar*, both excellent works in their way to learn the young idea how to shoot.

POEMS by Mattie Griffith are characterized by sweetness and melancholy. A great part are written in blank verse, in which difficult species of composition she has succeeded quite tolerably.

AN EXPOSITION of the Laws of Latin Grammar, by Prof. Harrison, of the University of Virginia, contains a good deal more than ordinary practical grammars, and deserves a careful perusal and study. (Harpers.)

HINTS ON HEALTH, by W. E. Coale, M. D., (Phillips, Sampson & Co., Boston,) is a plain, useful, and judicious treatise, and may be read with advantage by all classes and ages.

FOOTSTEPS OF OUR FOREFATHERS, by James G. Miall,—Gould & Lincoln, Boston, (Lewis Colby, 122 Nassau St.,)—is designed to display the evils of religious intolerance. The author tries to be candid, but we discern a strong leaning to the Puritan and Covenanting interests,[and the description he gives of their *sufferings* are taken from Neale, Wodrow, and such *reliable* sources. It is well printed and illustrated with wood cuts.

QUEER BONNETS, by Mrs. Tuthill, (Scribner) a lively little story for young readers.

LITTLE SILVERSTRING, by W. O. Bourne, a miscellany of prose and verse, for the same.

GRAHAM'S MAGAZINE, THE NATIONAL MAGAZINE, and the EVERGREEN, for November, The True Catholic, LITTELL'S LIVING AGE, Nos. 440-2, and other periodicals, have been received. Also several pamphlets, for which we return our thanks. We regret that the change of administration prevents our noticing them more particularly.

The "vigorous" reply of Bp. Doane shall have a place in our next. It effectually disposes of the argument of his opponents.

Grace Church, San Francisco, Cal.

MR. EDITOR:

The members of Grace Church, San Francisco, having contributed to the extent of their ability, towards the debt due for the erection of the church building, the ladies are about to make an effort to pay the balance by means of a fair to be holden on Christmas day and the ten following days. They will be deeply grateful to any of their brethren in the East, willing to assist them by money or saleable articles, Adams & Co. having kindly offered to forward packages, free of expense. Articles must be sent by the steamer of the 20th to arrive in time. Address "Grace Church, San Francisco, Cal., and Adams Express." Any communication may also be left with Mr. Suydam of Myers, Suydam & Co., corner Broadway and Liberty St. F. B.

Diocesan Intelligence.

WESTERN NEW YORK.—*Confirmation*.—Bishop DeLancey held a special confirmation in St. Peter's church, Niagara Falls, on Thursday, October 28th, in the morning. Prayers were read by the Rev Mr Clark, the Missionary of the station, assisted by the Rev Dr Shelton, of Buffalo, who read the Creed and Collects. The Bishop read the Ante-Communion service, preached, and confirmed two persons.

ORDINATION.—At an ordination held by Bishop DeLancey, in Trinity church, Geneva, W. N. Y., on Sunday, October 31st, Mr. Henry Cook Stowell was admitted to the Holy Order of Deacons. Prayer was read by the Rev Dr Bissell. The sermon was preached by the Rev Dr Metcalf. The candidate was presented by the Rev Dr Hale. The Bishop ordained the candidate and administered the Holy Communion, assisted in the administration of the elements by the Rev Drs. Wilson, Hale, and Bissell. Other clergy present were the Rev Dr Reed of Geneva, the Rev Mr Schroeder of New York, and the Rev Robert Park, Deacon, of this Diocese.—*Gospel Messenger.*

NEW JERSEY.—*Episcopal Services*.—On Tuesday, October 19th, in St. John's Church, Elizabethtown, the Rev Mr Southard read morning prayers, and the Bishop administered adult and infant baptism, and confirmed five; making ten in this parish, at this visitation. The rector, the Rev Mr Moore, read the Preface.

On Sunday, October 31st, (twenty-first after Trinity,) in St. Paul's church, Patterson, the rector, the Rev Mr. Thompson, read morning prayer, the Rev Dr Higbee, (of the diocese of New York,) preached, and the Bishop administered the Holy Communion. In the afternoon, the Rev Dr Higbee read prayers, the rector administered infant baptism and catechized the children, and the Bishop examined them. In the evening, the Rev Dr Higbee read prayers, and the Bishop preached and confirmed fourteen persons; the rector reading the Preface.

ERRORS CORRECTED.—At the Episcopal Visitation, in St. John's church. Elizabethtown, on the eighteenth Sunday after Trinity, the Rev Mr Macurdy read prayers.

The morning services on St. Luke's Day, were in the parish of *Christ* church, New Brunswick.—*Banner.*

NASHOTAH.—The Rev. Dr. Cole, in a letter to us, gives the following interesting intelligence respecting the present condition and prospects of this most laudable and useful Institution.

Twenty-seven young men are now here preparing for the holy ministry. Thirteen of these are candidates for holy orders. These candidates are from three different dioceses. If Minnesota may be called a diocese, though as yet not organized; our students are from four different dioceses. Nashotah thus presents an interesting object to the mind of every churchman. Here in this great North-Western region, she has gathered twenty-seven young men desirous to enter the holy ministry, has already sent forth nineteen ordained missionaries into this great field. All this Nashotah has done without any endowment, without any permanent building, with no other dependence but the alms and offerings of the Church. These have been found sufficient. Faith has realized in answer to prayer the bread for each day. The morrow has been left to itself. Thus the work of faith continues. These twenty-seven young men have been received, have made progress in their studies in humble reliance upon the same principle. Ten of them remain unprovided for. Among these ten are the two from Minnesota. These have, if we might say it, especial claims upon the heart of the Church, since they are here in the hope of returning in due time to carry on the Church's work in Minnesota and among the Chippeways, to strengthen the hands of the Rev. Mr. Breck and those laboring with him.

For $75 per annum Nashotah proposes to provide everything for young men but clothing. Will you not, Rev. and Dear Brother, join me in the hope that ten additional scholarships may be found—either ten more congregations and Sunday Schools assume the effort, or as many individuals seek the glorious reward of giving to the Lord.

Married.

In St. Mark's church, Williamsburgh, on the 4th inst., by Rev. S. M. Haskins, Rev. Charles Cleveland, rector of St. John's church, Ashfield, Mass., to Miss Charlotte Farnham, daughter of Robert Haskins.

Died.

At Morristown, N. J., on the 25th ult., Mrs Frances Ford, relict of the late Hon. Gabriel H. Ford, deceased, aged 86 years.

She has bequeathed to us the beautiful and beloved memory of a holy life, adorned in all its stages, with the love of God, and assured in its peaceful close, with the brightest hopes of a glorious immortality.

Rich in years, in blessings, and in grace, she came to her grave, "in a full age, like as a shcok of corn cometh in, in his season."

On Sunday, the 7th inst., Francis, youngest son of Francis and Anne E. Dominick, aged 5 years and 8 months.

Notices.

The regular monthly meeting of the New York Young Men's Christian Association will be held on Monday evening, 15th inst., at 7½ o'clock, at the rooms of the Association, Stuyvesant Institute, 659 Broadway.

FRANK W. BALLARD,
Rec. Secretary.

CHURCH OF THE ASCENSION,
South Brooklyn.

The Rev. Professor Mahan, of the Theological Seminary, will preach in this church (corner of Sackett and Court streets), on Sunday evening next, 14th inst. Services to commence at 7½ o'clock.

DIOCESE OF NEW JERSEY.
CIRCULAR TO THE CLERGY AND LAITY.

The undersigned earnestly desires the fullest representation in both orders, at the adjourned Convention, which is to be held in St. Mary's Church, Burlington, on Wednesday, December 1, at 10 o'clock, A. M., to receive the report of the Committee of Investigation, appointed at the late Special Convention, "in reference to the new matters contained in the presentment," laid before the Court of Bishops, recently assembled.

G. W. DOANE,
Riverside, Nov. 5, 1852. Bishop of New Jersey.

FREE CHURCH OF THE HOLY MARTYRS.
(Ludlow St., near Grand.)

It is in the eastern section of the city, where there is a wide sphere for its usefulness, and which, without it, would be destitute for our services. Having been crippled for several years by hiring an organ, an effort is now being made to purchase one, and remove that expense. The Sabbath School attached to it gathers in 80 children—the communicants number 65. The sittings being free to all, is it too much to ask from the more wealthy, some aid towards the above object, so beneficial to this thriving parish. Contributions will be thankfully acknowledged, if left with Messrs Stanford & Swords, 137 Broadway, or with either of the undersigned.

JAMES MILLETT, rector,
308 Broome st.
S. O. KELLOGG, Senior Warden,
Nov. 13, 1832. Mechanics Bank, 35 Wall st.

P. E CHURCH OF THE MESSIAH,
In Wooster st, near Prince. (Seats free.)

Rev E H Canfield, rector of St Peter's church, will, by Divine permission, preach the Quarterly Sermon in the Church of the Messiah, on Sunday (to-morrow) evening. Service to commence at half past 7 o'clock, when a collection will be taken up in aid of current expenses.

Nov 13, 1852.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 18th instant, at 8 o'clock.

JAMES POTT, Rec. Sec.
Nov. 13th, 1852.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

Rev Benj Akerly, for the library 30; from the same, for the support of a student, 49 26.

Nash. Lakes, Delafield, Wis, Nov. 1, 1852.
AZEL D. COLE,
Pres. of Nash. House.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' Messrs S & S: a friend to seamen 10.

We still find ourselves embarrassed, for the want of more than $100, to pay our rent to the 1st inst. We feel that this ought not to be, and we make the following extract from our record, for the information of our friends. The Home this year pays all its expenses, including $200 of the rent. We have $500 to obtain from other sources.

From the 1st of May to Nov. 1st, 420 seamen have boarded at the Home; 36 distressed and sick men have been clothed and cared for; $4102 have been saved of sailors' wages, and the most of it sent to their families—the rest deposited in bank for savings. Through the Home, under God's gracious guiding, we have one preparing for the Holy Ministry, pursuing his studies at Nashotah. We might say more, but we leave it now for the members of the Church to say, whether the work shall continue, and whether or not the means shall be provided to fit up the house in a barely comfortable manner, which must be done, in order to continue it in successful operation.

There is another branch of duty pressing upon me, which compels me of necessity, not of choice, to speak in this public way—I mean the ministering to the poor's temporal necessities. *The poor, the poor!* cold winter is coming. The widow and the fatherless, toiling from day dawn till midnight, and that for 31 cents, the most that they can earn, look for a little aid for fuel and for rent. And I know that a little food would not come amiss with such pay as 31 cents per day. Another family of five children, the father working hard to get a little bread—and he only of these all able to come to church, because forsooth, the children have no stockings, no shoes, no hats, aye, scarcely enough to cover their nakedness—and mostly bread for their two meals per day. They are members of Christ, in full communion with His Church. Might not these be clothed, in order to come to Sunday School and Church. And might they not, upon the coming Thanksgiving Day, have something more than a loaf of bread, if the crumbs falling from the tables of the rich, were sent them, through your missionary, and left for him at Messrs. Stanford & Swords.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Nov 8, 1852.

PROT. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 12th Oct last:

Collection in box at the church of the Holy Comforter for books 8 19; coll in box at Calvary, New York, 158 50; coll in Grace Church Brooklyn Heights 70; Trinity, 3 mos stipend 200; Rev G T Bedell, ann, 1852 20; Wm Hix Smith, ann, 1852, 25.

Annual subscriptions, 1852, *at* 5. J Reese, Dr Edward Delafield, Wm Van Hook, Cyrus Curtis, C W Carmer, E B Graves, Mrs Elizabeth Fish, John P Atkinson, Isaac Fryer, Chas W Smith, C J Chipp, Wm J Averill, C J Aldis, John A King, jr, H Chauncey, A Binninger, James E Ray: 17 at 5, 85.

Annual Subscriptions 1852, *at* 2. J T B Maxwell, T B Coddington, Mrs H Averill, P Burrows, Timothy Whitemore, N K Anthony, Miss A C Meyer, John Kudderow, Mrs J C Babcock, W D Waddington, Philip Henry, Schuyler Livingston, B J Hathaway, H H Butterworth, W Barton: 15 at 2, 30. Total, 596 60.

E. M. DUNCAN, Treas.,
Nov 9, 1852. 114 Wall st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 3rd inst.

Christ, Westport, Conn, Rev W H Frisbie 13; St Andrews, New Boston, Rev H S Atwater 1; Rev S Hawksley, for Prayer Books sold 2; Wm Barnes, sen, sub 5: 21.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 10, 1852. 20 John street.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON

INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.
Mohair Plush, and *Silk Velvet*, } for Pulpet Cushions.
Carpeting of every description.
Cocoa Matting and Mats, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16-1yr No 21 Park Place, and 18 Murray st.

THIS DAY PUBLISHED.

A PASTORAL LETTER to the Clergy of the Diocese of Exeter, on the present state of the Church, by Henry, Lord Bishop of Exeter. First American, from the eighth London edition.
C. SHEPARD & CO.,
No 152 Fulton St, New York.

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

VALUABLE THEOLOGICAL BOOKS.
Just received from London.

Gospel Mysteries Unveiled, or, an Exposition of all the Parables, by Benj. Keach, 4 vols, 8vo ½ calf, very scarce.
A Manual of Ecclesiastical History from the 1st to the 12th Century inclusive, by the Rev. E. S. Foulkes, 1 vol 8vo.
Sharp on the Rubric, 8vo.
Remains of the late Charles Wolfe, 12mo.
Jones of Nayland, Theological Works, 6 vols, 8vo.
" " " with his Philosophical Works, 12 vols, 8 vo.
Southey's Book of the Church, 8 vo.
Scholar Armed, 2 vols.
Palmer on Conscience.
Le Bas Sermons, 4 vols, 8vo.
Scott's Christian Life, 5 vols.
The History of Religion, particularly of the Principal Denominations of Christians, 4 vols, 8 vo.
Burns' Ecclesiastical, 5 vols, 8vo, 8th edition.
Horne's Scripture History of the Jews, 2 vols, 8 vo.
Bishop Gibson's Codex Juris Ecclesiastica, 2 vols, folio.
Bishop Lowth's Lectures on the Sacred Poetry of the Hebrews.
Brent's Translation of Father Paul's History of the Council of Trent, 3 copies.
Joseph Mede's Works, 2 vols, folio.
Grant's History of the English Church, 4 vols.
Laud's Conference of Fisher, folio.
Horsley vs. Priestley.
Bishop Hobart's Sermons on Redemption, 2 vols, very scarce.
Bishop Lavington against the Methodists and Papists.
Works ot Bishop Reynolds, 6 vols.
Leigh Richmond's Fathers of the Church, 8 vols, 8vo.
Palmer's Ongries Liturgicæ, 2 vols, 8 vo.
Mendham's Acta Concilii Tridentii, 8vo.
Cardwell's Conferences of the Prayer Book, 8vo.
The Modern Pulpit, a collection of Sermons by eminent Divines, 12mo.
Faber (Geo. Stanley), Horæ Mosaicæ, 2 vols, 8vo.
Inquiry into the Books of the New Testament by Cook, 8 vo.

ALSO

Sparrow's Rationale of the Book of Common Prayer, new and enlarged edition. Waterland's Works, Leslie's works, Lardener's work, Bull's works, Beveridge's works, Jewell's works, Hook's Meditations, with many others to which the attention of the clergy is invited.

For sale by STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

PRIVATE LATIN SCHOOL, near Harvard University, Cambridge, Mass.

The undersigned continues to receive private pupils to fit for any standing in the University. Acting in every instance under the advice of the various members of the College Faculty, he spares no pains to ensure to his scholars a complete and thorough preparation.

Reference, by permission, to Hon. Jared Sparks, President of Harvard University, Prof. C. C. Felton, Prof. Geo. M. Lane, and Rev N. Hoppin, Cambridge.

Applications may be made, by letter or otherwise, to Rev M. B. Chase, Chaplain U. S. Navy, Brooklyn, N. Y., or to the undersigned, at his rooms, Read's Building, Harvard Square, Cambridge.

Oct 6-6t eow$ REGINALD HEBER CHASE.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

Nov 9—tf WM. H. DAVIS, Organ Builder,
67 McDougal st.

STANFORD & SWORDS, 137 Broadway, have in press, and will shortly publish, FOULKE'S MANUAL OF ECCLESIASTICAL HISTORY, from the first to the twelfth century inclusive.

TO CHURCHES.

A professional gentleman, fully competent and well experienced in the services of the Episcopal Church, of which he is a communicant, wishes a situation as Organist, in some prominent Church in New York or Brooklyn.

Communications addressed to Organist, at the office of this paper, will be promptly attended to.

Nov 13-2t.

BURLINGTON COLLEGE.

THE Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16 2m

THE BRYAN GALLERY

OF CHRISTIAN ART, containing a series of authentic paintings from the most celebrated masters, in chronological order, from GUIDE DE SIENNE, (A D. 1221,) down to HORACE VERNET, are now open for exhibition at the SOCIETY LIBRARY ROOMS Admission 25 cents. Exhibition hours from 9 A. M. to 5 P. M., and 7 to 10 P. M. Nov. 6-3t

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.— First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

ST. MARY'S HALL, BURLINGTON, N. J.

The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

HANNAH MORE ACADEMY,

SITUATED one mile from Reisterstown, Baltimore County, Maryland, fifteen miles from Baltimore, on the Baltimore and Reisterstown Turnpike Road.

This Institution will be re-opened for the Education of Young Ladies, on the first Monday in November, the winter session, and the first Monday in May, the summer, under the supervision of MRS. LYON, assisted by competent Teachers, whose constant aim will be to make it worthy the patronage of all who may wish to commit their daughters to her care.

The religious training of the pupils will be strictly in accordance with the discipline of the Protestant Episcopal Church. Services as directed by the Prayer Book will be held regularly at the Academy by the Chaplain.

The course of instruction will embrace all the higher and lower English studies, together with the French and Latin Languages.

The situation combines all that could render a Boarding School pleasant, being one of the most healthy in the country, and at a convenient distance from the City of Baltimore, stages and omnibusses passing every day.

TERMS.

Board, English Branches, Fuel, Lights, Washing and Bedding, per session of five months,	$75 00
Music, including use of Piano, per five months,	22 50
Drawing and Painting, per quarter,	5 00
French or Latin, per quarter,	5 00

Stationery will be charged at booksellers' prices.

Young Ladies from a distance, can be accommodated with board during vacations, of which there will be two in the year—the months of April and October.

Board, Tuition, &c., one-half in advance.

Communications addressed to Mrs. Lyon, Reisterstown, Md.

TRUSTEES.
Right Rev. Bishop Whittingham, Baltimore, Md
James M. Campbell, Esq., Baltimore, Md.
Thos. Van Bibber, Esq., Westminster.
Wm. P. Maulsby, Esq., Baltimore.
Rev. Dr. Thomas Atkinson, Baltimore, Md
Dr. Chew Van Bibber, Baltimore, Md.

REFERENCES.
Right Rev. Bishop Kemper, Wisconsin.
Henry T. Duncan, Esq., Lexington, Ky.
Rev. J. B. Morse, Carlisle, Pa.
Rev. J. J. Nicholson, Waterford, N. Y.
Rev. James Moore, Princess Anne, Md.
Rev. W. H. M'Gufly, Virginia.
Rev. G. F. Worthington, Washington, D. C.
Rev. Wm. Armstrong, Wheeling, Va.
Rev. J. A. Shepherd, Scuppernong, N. C.
James Dunlop, Esq., Pittsburg, Pa.
John Frost, A. M., Philadelphia.
Nathaniel Duke, Esq., Calvert Co., Md.

Sep 30-7t

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11¼, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13-tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

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References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

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COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose. *The Grammar School* resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-8m

Poetry.

For the Churchman.

Lines

On the death of Robert, infant son of Mr. Benjamin Mumford.

The soul has left its seat of pain,
And hastened to its heavenly gain,
And joined in bliss the saintly train,
To glorify.

'Twas God who called that soul away,
And ne'er designed that it should stay,
To linger out life's painful day,
In misery.

'Twas His to call the wanderer home,
'Tis His to bid His children come,
And,even in a moment, some
To purify.

And tho' he left a parent's smile,
And earth no longer could beguile,
Yet God could for the weak and vile
Indemnity.

And He will wipe the mourner's tear,
And bid the heart no longer fear,
For they shall meet their child so dear,
In ecstacy. R. M. A.

Selected Matter.

From the Penny Post.

A Puzzling Question.

[We commend this extract to our erudite friend of the *Presbyterian*:]

Dr. Wolf, the great missionary (who went in search of the two English officers that were murdered in Bokhara), was traveling in some out-of-the-way place in the far East. It was in the diocese of one of the Bishops of the Eastern Church, and in the course of his wanderings he fell in with the Bishop.

"Who are you?" said the Bishop, looking at him most suspiciously.

"A poor missionary," said the Doctor.

"A what?" said the Bishop.

"A missionary," repeated Dr. Wolf, pulling out his little black Bible. And every one who has seen Wolf fingering his Bible, will remember how it seems always to open of itself at the precise text he wants. "I am come to preach salvation to these poor people. 'How shall they call on Him in Whom they have not believed? or how shall they believe in Him of Whom they have not heard? or how shall they hear without a preacher?"

"That is all very well," said the Bishop, "but why don't you finish the text? 'How shall they preach except they be *sent!*' (Rom. x. 14, 15.) Who sent *you?*"

"Sent?" said Wolf.

"Yes, sent!" replied the Bishop. "My Metropolitan sent me, and his predecessors sent him, and I send my priests and deacons. Now, who sent you?"

"The SPIRIT of the LORD," said Wolf, boldly, for he was not a man to be put out of countenance, "I hope you do not deny that Christ is able to send His own messengers without human intervention?"

"God forbid that I should doubt it for one moment," the Bishop answered: "I know that He can. I know that He sent Moses and Aaron, without human intervention, to establish the Aaronic Priesthood; and I know that He superseded this very Priesthood of His own ordination, by sending, also without human intervention, the Apostolic Priesthood; and what He did once, of course he can do again. God forbid that I should doubt that: I should be a Jew if I did. Still I do observe, that whenever God sends any one directly from Himself, and without human intervention, He is always graciously pleased to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from heaven. He and Aaron brought forth waters from the rock. And so also when God was pleased to supersede that Priesthood, many wonders and signs were wrought by the hands of the Apostles.—They did not go upon their own testimony, but appealed to these as witnesses, as in the case of their Master Himself, the works they did testified of them. Now," continued the Bishop, "without at all doubting that the possibility of a Wolfish succession may be commissioned to supersede that of the Apostles, where are your witnesses? I suppose you do not expect us to take your word for it. What supernatural powers do you appeal to in proof of your heavenly mission?"

This was a *puzzling question.* It had puzzled Mahomet several hundred years before. That false prophet, however, got out of it cleverly, by saying he had written the Koran, which, as every one thought, was a miracle in itself; but poor Wolf could not say that he had written the Bible, so he fell a thinking.

The result was, that he came home, I will not say a better man, for a most excellent man he was always, but by many shades a wiser man.—REV. H. NEWLAND.

From the English Churchman of Oct. 14.

Irreverent Administration of Baptism.

The third reason that may be alleged as a cause for the irreverent administration of the Holy Sacrament arises from the fact that it is now generally administered out of a bason instead of a font. Those clergymen, who celebrate Baptism in an empty Church, and mutilate the Service, have no scruple to confer this sacred rite out of a bason of ware, or of pewter, of the coarsest description, which stands in the ancient font; or, if they officiate in a new Church, out of a small cement bason fixed on a wooden shaft at the foot of the reading-desk. Thus what is done at canonical time is also done in an uncanonical manner. So universal has the departure from the Canons become, that basons are expressly manufactured for the purpose of Baptism in the potteries; they are of stone cement, of an elegant shape, though so small as will not admit of their holding more than a pint of water. They are not fixed on any pedestal, but are intended to stand on a shaft or bracket, and, strange to add, they have been openly recommended for the use of Churches by more than one Diocesan Society—so ignorant of their duty are those who, of all others, ought to know better.

For all basons are expressly forbidden by the Canons passed in the reign of Elizabeth, which particularly enjoin that there should be, in all Churches, "Fons non pelvis." The Eighty-first Canon of James the First also directs that, "According to a former Constitution, too much neglected in many places, we appoint that there should be a font of stone in every Church and Chapel where Baptism is to be administered, the same to be set in the ancient usual places; in which only font the minister shall baptize publicly."

Now, what are the consequences which result from a departure of the Canons? Does it not amount to the practical fact that, in more than one-half of our Churches, Baptism cannot be administered as the Liturgy directs? For the Church expressly commands Baptism to be conferred by immersion, and only tolerates the pouring of water on the infant in the event of its being "weak." But it is impossible for immersion to take place in a bason, the diameter of which hardly suffices to admit the hand. The consequences are that, probably, in the majority of our Churches, no child can be baptized by Immersion. It is no answer to say that immersion is not now asked; the question is, what does the Church command? There can be no doubt but that she commands immersion, and consequently it is the bounden duty of her Ministers to obey her directions, and to use a font.

No clergyman can tell when he may be required to baptize by immersion. Cases have occurred when such a request has been made, and, if made, must be complied with. The folly, then, of not providing a Font must be evident. It also gives rise to the scandal that the clergy swear to use what the Church requires, while they put it out of their power to fulfil their engagement by using what she does not command, but expressly forbids. There is as much authority for using a gown instead of a surplice, as there is for supplanting the font with basons. One would be as great an innovation as another. Both would be unauthorized assumptions of what are prohibited, and he who can justify one has as much right to justify the other. If such a principle was fully carried out, there would be an end of all uniformity in public worship, and the services of the Church would degenerate into Conventical confusion and schismatical impiety.

To many the substitution of basons for fonts appears so trifling a thing as not to be worth consideration. They urge that, if the Apostles baptized out of rivers, it matters not what kind of vessel contains the water, provided the water be pure; but the Church admits of no such sophistry, which would thus set aside the Apostolical command—"Let all things be done decently and in order."

She does not think it seemly that a bason, an article of daily and common domestic use, should be brought into the service of the Sanctuary, when we can manifest our reverence, both for that Sanctuary and its Ordinance, by setting apart a font, an article that cannot be made subservient for any other purpose but that of Baptism. Those who wilfully deviate from her discipline, and impair that "beauty of holiness" wherewith the Church delights to honor the Temple of the Lord, scruple not to use vessels of gold and silver at their own table, while they are content that the vessels of the Sanctuary should be of a kind that they would not tolerate at the board of their own servants.

Such conduct proceeds from the low and unsound views which too many of the clergy hold on the subject of Baptism, and it is to such views that must be attributed that desecration of the Font which is to be unhappily met with in many of our old Churches, where, if it is not mutilated and cast in a dark corner, as is frequently the case, it stands out of the sight of the congregation, disused for Baptism, but abused for other purposes, being filled with rubbish, and covered with dirt and dust.

In our new Churches, a bason supplants the font, which is not stood as the Canon directs "in the ancient usual place," which is the *West* end of the building, but the *East*, and often within the Communion rails. Thus, has the mode in which Baptism is administered, been made to conform to the views of him who celebrates it, and the "*godly discipline*" of the Church subverted for unauthorized innovations.

The Church, however, is not responsible for the conduct of those who are guilty of a wilful dereliction of their duty. She has taken every care to prevent the desecration of this initiatory rite of our holy religion, and no blame can be attached to her who has not only prohibited the existing irreverent mode in which Baptism is administered, but has yearly adopted means to secure its due celebration; for both clergy and laity are, at Easter, reminded of their duty in this matter by the articles of inquiry then sent by the Archdeacon to all Churchwardens. These articles contain the question—"Have you a stone-font, with cover, in your Church?" and Churchwardens will, either out of ignorance or neglect, answer "Yes," when they have no such font, or, if one, one that is desecrated, or disused, for the sacred Ordinance of Baptism.

Under such circumstances, the Church is exonerated from all blame, and the responsibility of the conduct of others rests upon themselves. If her directions were carried out, every Church would possess a font, placed near the Western door, to intimate that Baptism is the entrance into the mystical Church; it would be a prominent object to remind all of their Baptismal vow, as much so as the Holy Table is of the Eucharistic Sacrifice; it would be of stone, because the water which typified Baptism in the Wilderness flowed from a *rock*, and because Christ, who gave forth the Living Water, is in Scripture called the *Corner-stone* and the *Rock*. Such is the teaching which Scripture would convey to us by the font, in which ourselves and forefathers have received "the laver of regeneration." Those who prohibit such teaching, by practices as impious as they are irreverent, will have to answer for the guilt of conduct which involves the penalty of condign punishment. H. G.

The Ember Feast, Sept., 1852.

From the Banner of the Cross.

The S. S. Union and the Episcopal Recorder.

DEAR MR. EDITOR:—I beg the favor of you to publish the accompanying letters, as a simple act of justice to an institution, which Mr. Ridgley, of the "Recorder," has seen fit to vilify recently. The letters will speak for themselves.

DEPOSITORY, N. Y., Sept. 9, 1852.

Rev. Sir:—The Episcopal Recorder of this week contains this expression, applied evidently to the Gen. Prot. Epis. S. S. Union,—"his (the Bishop of Indiana's) endorsement of the most corrupt (with one exception, perhaps,) of our episcopal institutions," &c. As *Business Agent* of the institution thus stigmatized, I beg leave to ask what is the precise scope and meaning of that expression—"*corrupt*," here applied.

As early a reply as is convenient is requested.

Yours, respectfully,
DANIEL DANA, Jr., Agent, &c.

To the Rev. G. W. Ridgley, Editor, &c., Philadelphia.

OSWEGO, Sept. 13, 1852.

Dear Sir:—Your letter of the 9th inst., inquiring "*as Business Agent of the Institution,*" the meaning of the word "corrupt," as applied in a late article in the Episcopal Recorder, met me at this place yesterday.

It gives me pleasure to say promptly, in reply, that the word, "corrupt," in the article referred to, was not intended to apply to the *business* transactions of the Society in whose service you are engaged.

Yours, respectfully,
G. W. RIDGLEY.

To D. Dana, Jr.

NEW YORK, Sept 18, 1852.

Rev. Greenbury W. Ridgley, Ed. Epis. Rec.

Dear Sir:—In the "Recorder" of Sept. 4th inst, you speak of the Journal of the Diocese of Indiana, and of what you are pleased to term Bishop Upfold's "erroneous statements." You also, in this connection, speak of "his (Bishop Upfold's) endorsement of *the most corrupt* (with one exception, perhaps,) of our Episcopal Institutions," &c, meaning the Prot. Epis. S. S. Union.

I have just seen your brief note to Mr. Dana, from which it appears that you do not mean that he is one of the "most corrupt" men you ever heard of, or that the business affairs of the Union are what you refer to.

Oblige me, then, as one who has a right to demand information, with stating what you *do* mean by those expressive, but conveniently vague words, "*most corrupt.*"

I presume that you had something, real or supposed, in your thoughts at the time you penned these words, and I shall expect that you will come out, like a man, and say, without evasion, just who and what are those persons and things which you stigmatize as "most corrupt," in the Gen. Prot. Epis. S. S. Union.

The charge which you have thus made yourself responsible for, if true, condemns the Union to deserved infamy and ruin; if false, puts you in a position not to be envied, as one who has sought to take away the good name of brethren, and throw odium upon the innocent.

An early answer will oblige.

Yours, respectfully,
J. A. SPENCER.
Sec'y and Ed. of the G. P. E. S. S. Union.

NEW YORK, 20 John St., Oct. 7, 1852.

Rev. G. W. Ridgley,

Dear Sir:—Under date of Sept. 18th, I took the liberty of asking an explanation of the meaning of certain offensive terms used by you in the "Episcopal Recorder," respecting the Gen. Prot. Epis. S. S. Union. Having received no answer to my communication, I beg leave to inquire whether my letter ever reached you, and if so, how soon I may expect that you will favor me with a reply? Presuming, however, that the letter has miscarried, I enclose a copy of it, and hope that you will give it your speedy attention.

Yours, respectfully,
J. A. SPENCER.
Sec'y and Ed. of the G. P. E. S. S. Union.

Now, dear Mr. Editor, I beg you to notice the dates of these letters, and then guess, if you can, what your brother of the "Recorder" has been about all this while. Mr. Dana's letter followed him into the country, and four days after date met with a reply. The Editor's letter reached him, no doubt, as speedily as Mr. Dana's, but he has not found time to answer it, now nearly *five weeks* after it came to hand. Probably, deeming discretion the better part of valor, he has thought it best not to answer it at all, thus letting the Church and the world see the high-toned, honorable and courteous policy of that hebdomadal, commonly known as the "Episcopal Recorder," which can say what it pleases of any brother or his doings, and can also treat with contemptuous silence his natural demand for proof of his being a traitor to his Master's cause. That Mr. Ridgley, or any body else, may hold the Union in low esteem, and may assert that its books are "Tractarian," "Puseyitish," or any other cant term of reproach, no one pretends to deny: if he had only said thus much, the Editor of the Union would not waste a moment in attempting to convert him; but when he deals in superlatives, and wraps up in general terms, charges the most gross and injurious, deliberately affirming that the Gen. Prot. Epis. S. S. Union, its officers, members, publications, &c., are "*most corrupt,*" it is evident that the Union would be wanting in ordinary self-respect and regard for its good name, if it did not indignantly call upon the man who says such things to substantiate them, or confess with shame that he has spoken unadvisedly with his lips in affirming that which is not true.

I leave you, Mr. Editor, to estimate at its due value the manliness of a person who can insult you, by insinuating that you are a hypocrite, a Papist in disguise, or something of the sort, but does not dare to say so openly and honestly; and you can set down at its true worth the gentlemanly courtesy of a brother clergyman who, by his position, with the columns of a paper at his command, can fling forth charges and insinuations of the most unworthy character, and can at the same time prevent his readers from ever seeing or hearing a word in reply, or in defense of the accused. Suppose that one were to say that the "Recorder" is *the most contemptible paper* which exists among those conducted by churchmen. Gentlemen, think you that Mr. Ridgley would not demand some proof of such a charge? And if it could be furnished, is not Mr. R. capable of reading the public a homily on reckless and licentious use of language, and the manifest tendency of men in these times—clergymen, *proh pudor! not* excepted—to false speaking, lying and slandering!

But it is needless to pursue the subject further: Mr. Ridgley must, of course, act as he deems best in this matter. After what has passed, I have little expectation that he will do what he was asked to do several weeks ago, but has not yet found it convenient to attend to. It will not much matter. The Union can well afford to let the whole subject rest, until some one puts his finger upon the corrupt spots which that veracious paper, the "Recorder," asserts to exist in a superlative degree in the Gen. Prot. Epis. S. S. Union.

With many thanks, dear Mr. Editor, for your kindness in permitting me to lay before churchmen what has been said above.

I remain, very truly yours,
J. A. S.

New York, Oct. 20, 1852.

For the Churchman.

MR. EDITOR:

Will you be so kind, as to give a place in your paper to the following extracts, made in conformity with a resolution of the Board of Managers of the P. E. Ch. Missionary Society to Seamen, from a report of one of the Missionaries with his consent, which was read at their meeting in July last. THE CORRESPONDING SEC'Y.

After speaking of the indications of good, under God's blessing which his work has afforded, the Missionary goes on to say:

"Not only have the services been well attended during the past month, by a larger number of Seamen than usual, but the workings of Divine Grace, have been more manifest among them, and many who have remained to get books have betrayed emotions and signified their interest in the services,which gave us encouragement and hope. At the Mariner's Home I have met and conversed with many upon the subject of religion. One in particular I have in mind whose life hitherto had been the usual life of the reckless sailor, and given to the intoxicating cup. He was grown gray with years and was familiar with a life of sin. After conversing with him for half an hour and telling him of the Saviour,who was a Saviour for him,both able and willing,if he would be saved, and speaking of the Home He has provided in his Church, and reminding him that God was his Heavenly Father, yearning over such prodigal sons as he, with the tenderest solicitudes, his eyes filled with tears, and he said, 'I know it all, and I am resolved and determined, and by God's grace will strive to live a different life.' 'Oh,' said he, 'if I had only fallen into such a home as this, and such hands as Mr. and Mrs. Towne (the persons who have the charge of it), and could have enjoyed the privileges of the religious services we have here, it would not have been with me as it has. I see I must do better—I am getting old, and it is high time." The Keeper told me that he had conducted himself different ever since.

The Board have probably heard ere this of the arrival of the U. S. Frigate Independence, and of the work of Divine Grace among the officers and crew. Some three years since and more, the Independence sailed from Norfolk with a crew of 650 men. She was supplied with a Chaplain—and a goodly number of Bibles, Prayer Books and Tracts was sent on Board. All things went on as usual for a few months, when upon a day, a sailor was sitting quietly by himself reading the Holy Scriptures. The Boatswain,who was a licensed Methodist preacher,in passing by the man, observed his employment and stopped and asked him if he was a professor of religion. He said, No, not now—I was one, once—but I do not make any profession now, still I love to read the Bible. This suggested the idea of a Bible Class. Will you join a Bible class if I establish one. Oh yes, was the reply; I should be happy to do so. In the course of a week the class commenced with *three.* It soon increased to *fifty*, and the leader began to talk with the men, and exhort them, and the result was, that during the voyage 180 men became awakened and interested in their salvation. They were soon the objects of persecution of various kinds from the ungodly around them. Some of them could not withstand it, and fell away. Others held out well, through the grace of God, and were discharged in foreign ports, having served their time, and are scattered in all parts of the world. Forty returned home steadfast in their profession. Twelve have boarded at the Home. Eight of these, came to the Holy Communion in the Chapel for the first time,at its last celebration. It is an interesting fact to learn, that the Prayer Book was largely and constantly used in the meetings of this little band, which were held every night for more than two years with only nine exceptions, although they pursued the plan of the Methodist class. A sergeant was among the first 20 or 30 who became awakened, and who took a great interest in the work. The Boatswain being called home on account of affliction in his family in the course of the first year, persuaded this Sergeant to take his place. Finally consenting, he immediately addressed a note to the Chaplain requesting him to take the general oversight, which he readily did, meeting the men two and three times a week, attended by the Captain. The Sergeant became impressed, that he was called to the work of the ministry, and after struggling against the impression for a length of time and making it finally the subject of special prayer to Almighty God, he felt that it was the call of God, and therefore resolved, if the way was opened for him when he reached home, he would give himself up to do the Lord's will. He expected to enter the Methodist Society, and by communications with the Boatswain, was led to believe that all the necessary arrangements were made for him. These arrangements were in part made after his arrival. But by a singular Providence, he was led to the Mariner's Home, under the charge of your Missionary. After being there one week, and waiting for the movement of his friends, he detailed his experience, telling me of his intentions, and inquired what I thought of it. As he had opened the subject to me, I spoke to him plainly and frankly of the Church of God, and the manner of her constitution, and left him, to see him, at his desire, the next day. I did so. He had thought of what I had said to him, and viewed it in connection with the way in which he was brought to a Seamen's Home, under the pastoral care of your Missionary, and he said, it seemed to him that the hand of God was in it all, and there he was, to do as I thought best after consulting with my Rev. Brethren, which I readily did. By as singular a providence as brought him to the Home, provision was made for his education for one year at Nashotah, by the Rev Mr. Akerly, late Rector of St. Paul's Ch., Milwaukee, who, upon hearing the case, generously offered the support as above at that institution.

I might say much more,but I will only add,that I think the Board will see, I have not overrated the advantages of a Mariner's Home to be called and known as our own, under the immediate supervision of the Missionary. I trust that it has furnished sufficient inducements to make it what it ought to be without delay, in position, convenience and proper arrangements, and furniture, a Home, worthy to be called a Mariner's Home provided by the Church.

N. B. The Sergeant is now at Nashotah, comfortably provided for, for one year.

New York, July, 1852.

THE GREAT BRITISH QUARTERLIES.
AND
BLACKWOOD'S MAGAZINE.
Important Reduction in the Rates of Postage!!

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the following British Periodicals, viz.

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These reprints have now been in successful operation in this country for *twenty years*, and their circulation is constantly on the increase, notwithstanding the competition they encounter from American periodicals of a similar class, and from numerous *Eclectics* and Magazines made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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Any distance not exceeding 500 miles,	4 cents	per quar.
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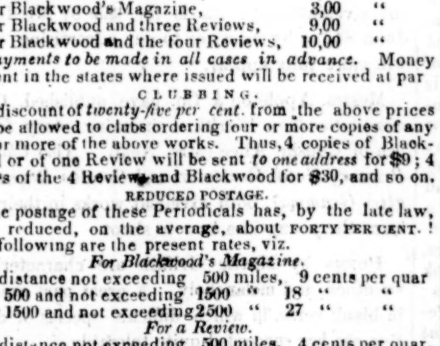
N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.

Feb. 1852—oam

SOMETHING FOR THE YOUNG.



The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

INSTRUCTION IN FOREIGN LANGUAGES.

A Student in the General Theological Seminary, a graduate of Harvard University, who has resided four years in Europe, during three of which he was connected with the universities of Halle, Munich, and Heidelberg in Germany, and who is thoroughly acquainted with the German, French, and Italian languages and literatures, is desirous of giving instruction to a few pupils in the rudiments of these languages, or of reading with such as may desire it, the classic authors in the same. For further information, address the Rev. Prof. Johnson, D D, Dean of the Faculty, at the Theological Seminary, Chelsea Square. oct16-tf

CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation,	Holy Apostles,
St. Peter's,	Holy Communion,
Holy Evangelist,	St. Thomas,
St. Luke's,	Calvary, N. Y;
Calvary, Brooklyn;	Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11-3m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D LL.D.

Rev W Berrian, DD,	Rev F L Hawks, DD,
Rev T H Taylor, DD,	Rev E Y Higbee, DD,
Rev B I Haight, DD,	Rev W Morris, LL D,
Rev J Spencer, DD,	Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq.	John J Boyd, Esq.
Messrs D Appleton & Co,	R C Wetmore.

Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "

Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,

850 new policies have been issued.

The premiums during the same time amounted to - - - -	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	5 8,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.

New York, August 15, 1852 tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10 jy24-tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th-tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851 - - - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - - -	$103,300 00		
Paid for purchased policies - - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - - - -	2,188 12		
		$181,978 69	$344,700 81
Balance - - - - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.

William W. Russell,	Dan Marvin,
B. J. Hathaway,	M. H. Hyde,
Henry G. Nichols,	W. H. Beare,
Charles H. Birney,	A. Flower,
F A. Paddock,	P. Donaldson,
J. Blackmore, M. D.,	J. B. Pentreath.

George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.